

THE SELECT
DIALOGUES
OF
7
LUCIAN.

To which is added,
A new Literal Translation in LATIN,
WITH
NOTES in ENGLISH.

By the Rev^d. EDWARD MURPHY, M. A.

— *verbum verbo curabis reddere fidus,* Hor.
Cæca regens Filo vestigia. Virg.

LONDON Printed, and DUBLIN Re-printed:
For EDWARD EXSHAW, at the *Bible on Cork-*
Hill, Bookseller. M,DCC,XLVI.



T O

Thomas Adderley, Esq;

C O N C E R N I N G

D E D I C A T I O N S.

S I R,

I really sat down to write you a Dedication; but, judging it somewhat necessary to think a little, before I wrote, and having, for that Purpose, thrown myself into a Posture proper for Meditation, I made the following previous and mature Reflections, which, to me, appear very substantial, and pertinent to the Matter under Consideration.

1st, That, for my own Part, I never yet heard a single Mortal acknowledged as being either learned, or great, or good, because such or such a Dedicator had so represented him.

2^{dly}, That I very much doubt whether, since near the Year *One*, of the *Christian Æra*, any commendatory Dedication hath contributed much more than one ten-millioneth Part toward the establishing of any Man's Character.

3^{dly}, That I, therefore, think it incumbent on me, as a Reasoner upon this Point, to conclude, That all the fine and elaborate Encomiums of all the Dedications written since the *Augustan Age*, are (whether true or false) this Day universally looked upon as so many huge Lyes, and Schemes of Flattery and Interest; and are seldom, if at all, thought worth the Reading.

4^{thly}, That, since the present Age is so assuming, as to account all the high Dedicatory Commendations of so many Centuries nothing but crafty, fulsome, sneaking

A

sneaking Stuff (though I have seen some, that, I could swear, had Truth in them) *Therefore*, should the Framing and Inditing of all such Commendations be, for the Present, laid aside by all Sorts of Authors: It being, however, still allowable for excellent Poets to *call upon* and *invite* to their *Aid* and *Assistance* great and learned Men, after the Manner of *Virgil*, or in some such ingenious Way: Any Thing to the Contrary in these Reflections notwithstanding.

5thly, That (by the By) while I am writing these same Reflections, I recollect, that the Matter and Manner of this Epistle, as to me it seems to go on, are not very suitable to the Character of a Commentator and Translator, and, therefore, that I had better change them: But (upon second Thoughts) that I find myself to be naturally of a Temper that obliges me to postpone small Matters of Consistency to those of public Utility; and, therefore, that I must proceed,

6thly, to observe to you—That I seem to myself to have hit upon the best Expedient by which Credit may still be secured to the future Panegyrics of able Dedicators, *viz.* by an Act of Parliament to the following Purpose (and, to obtain which, I beg you will please to use your Interest) that is to say, ‘ That from, and after, ‘ the Day of , &c. no Author presume, ‘ in his Dedication, to represent his Patron, as the ‘ Happiness and Admiration of the Age he lives in, ‘ on Account either of his Benevolence to the whole ‘ Race of Mankind, or, his often-tempted and still un- ‘ shaken Fidelity; or, his most exquisite Taste, and never-erring Judgment; or, his consummate Knowledge in all Parts whatsoever both of polite and useful Learning; or, his utter Contempt of all Praise; ‘ or these, and innumerable other Perfections, all put ‘ together; *Except*, the said Author shall, previously, ‘ have published the duly sworn Affidavits of a competent Number of good Judges of Merit and Knowledge (who have been Ear and Eye-witnesses of the ‘ said Patron’s prodigious Accomplishments, and numberless Acts of Goodness) setting forth and specifying ‘ his (the said Patron’s) several great Talents, with ‘ their

‘ their exact Extent; or, if they be infinite, shewing
 ‘ exactly *where* they do not end; and, likewise, *when*
 ‘ and *where*, and *to whom* he hath done those unheard-
 ‘ of Services. And, that any Author herein trans-
 ‘ gressing shall, upon Bill, Complaint, or Information, in
 ‘ any of his Majesty’s Courts of Justice, be condemn-
 ‘ ed to stand in the Pillory for the Space of one Day,
 ‘ and to be pelted, during the said Time, by all whom
 ‘ it may concern, with Volumes of the hardest modern
 ‘ Writings, Tomes of School-Divinity, Casuistry, and
 ‘ Metaphysics, and with all Books and Pamphlets con-
 ‘ taining Principles of new and polite Religion, or no
 ‘ Religion at all; and further shall, during the Year
 ‘ next ensuing, be closely imprisoned, and debarred
 ‘ the Use of Pen and Ink, and all other Writing Instru-
 ‘ ments and Implements whatever, receiving daily the
 ‘ Allowance of half a Pound only of brown Bread from
 ‘ the Public, and from his Patron, daily, a Pint of Tap-
 ‘ plash, and no more: And this only, provided the said
 ‘ Patron hath Generosity enough to grant him the said
 ‘ Allowance. And, *Finally*, that the said Author be
 ‘ allowed nothing to read, during the said Year, but
 ‘ modern Dedications.

7thly and *Lastly*—That I myself had better, and that
 I hereby do wave all Thoughts of Writing a Dedi-
 cation to you, together with your Character therein to
 be set forth, till the Legislature shall, in their Wisdom,
 think fit to pass an Act to the above Effect, thinking
 what I have to say of you somewhat of a Nature not
 very meet for a Form of Writing, that at present labours
 under some Disadvantages through the Infidelity of the
 Times.

In the mean Time, I shall endeavour to content my-
 self with the Enjoyment of one Pleasure (from which,
 or the Truth, on which it is founded, not the united
 Force of all the Carpers breathing shall ever be able to
 diminish the least Portion) which is, That of thus pub-
 licly acknowledging myself, S I R,

*Your very-often, and,
 most-generously obliged, and,
 ever grateful Servant,*

T O Two or Three READERS.

IT is well known, that the Tediouſneſs, the Inaccuracy, and (in many Inſtances) the great Ignorance with which Youth have been uſed to read over the following Dialogues of *Lucian*, have been owing to a Succeſſion of faulty Editions, a looſe and diſtant Tranſlation, a real Difficulty in the *Greek*, ariſing from long and tranſpoſed Sentences, and an entire Want of proper Illuſtrations. Hence hath ariſen a conſtant and juſt Complaint of the Hardſhip upon Beginners, in their being obliged to paſs immediately, from the Gospels in the *Greek* Teſtament, into an Author circumſtanced with ſo many Difficulties. And yet there was no Help for this Hardſhip, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well ſuited to tender Underſtandings.

Theſe were the Conſiderations that prevailed on me to engage in the following laborious Work; and the Particulars, I propoſed to myſelf in the Execution of it, were,

Fiſt, To correct the Text of the current Edition.

Secondly, To make a ſtrictly literal Tranſlation of the ſame into *Latin*, inserting no Words of my own, but ſuch as were *explanatory*, by being fairly to be underſtood in the Original, and placing the Whole in nearly the exact Grammatical Order. And,

Laſtly, To illuſtrate the Text with Explanations from Hiſtory, Mythology, and a ſtrict Conſideration of the Author's Language, Senſe, and Humour.

To theſe Deſigns I added a Reſolution to endeavour, that every ſingle Word of my Tranſlation ſhould be the moſt properly expreſſive of its reſpective original Word, that the *Latin* Tongue could afford: Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accompliſh. However I have ſucceeded in this Part of my Deſign, my Intention was, to fix the precise correſponding Significations of as many *Greek* and *Latin* Words, as came within the Compaſs of this Work.

With Regard to my Notes, I muſt obſerve, that, however executed, they are the firſt that, to my Knowledge, have ever been made to this particular Collection of *Lucian's* Dialogues; and that I would have written them in *Latin*, but for the following Conſiderations, which I think of much more Importance than the Notes themſelves.

I am humbly of Opinion, that the *Latin* of all our Commentators upon the Claſſics abounds with ſtiff and affected Expreſſions, cant Phraſes of the antient Comedians, and a great Mixture of mere Moderniſms: So that, by the Time a Youth hath gone through his Courſe of Humanity, both at School and the Univerſity, he probably hath read as much, if not more, of this Sort of Language, than of pure *Latin*. And, as quaint Expreſſions, and ſuch as correſpond with the modern Modes of Speech, have been eaſy and affecting to him, ſo he probably retains much more of ſuch

such, than of the genuine *Roman* Stile. And to this alone, I am persuaded, is justly to be attributed, that, in such a Variety of modern Writers in the *Latin* Tongue, so very few can be said to have written with tolerable Purity; which is a great Disadvantage, and often a Discredit to the Subjects they have treated.

Hence am I induced to think, that it had been greatly for the Interest of Learning, had no Comments upon the *Classicks* been ever written, but in the Language of the Country for whose Use they were first intended. For, if any other Country saw an Improvement to be gained by the Reading of such, it might with equal Information, but no Detriment, read them translated into its own Language. So that hence the Learned, having never read any but pure *Latin*, could scarce have known any other; and therefore must the Writers among them have formed a far better Stile from their unmixed Fund, than from a Jumble of good and bad.

Therefore, as I could not flatter myself with the Hopes of succeeding in such a *Latin* Stile as I judge requisite; I have declined the Attempt, lest I should contribute to hurt the Taste of such as shall happen to read the following Edition.

But to what I have above advanced it may be objected, That, if Youth had not their Comments in *Latin*, they must lose the Benefit of reading, at least as much more of that Language, as they can, by perusing only the bare Text of the *Latin* *Classicks*; and, therefore, that, though there may arise some little Disadvantage to the Learner, with Regard to the future Purity of his Phrase and Stile, yet it will be amply made up to him in the Swiftneſs of his Progress, and the far greater Extent of his Knowledge in the *Latin* Tongue. —Now I am much mistaken, if I have not, by Experience, found that this Objection is of little, or no Weight. For I have always observed, that it costs Boys as much, nay, I will venture to say, more of their Time, to make themselves Masters of the *Latin* Comments upon a Lesson, than it would to understand the Lesson itself, had they the Explanations of the difficult Parts of it in a Language intelligible upon Sight. And, if this be the Case, would it not be far better for them to spend that large Portion of spare Time, which such prompt Explanations would afford them, in Reading more of the pure *Classick* Text, than in imprinting upon their Minds barbarous and insipid Modes of Speech? And is it not evident that this, far from retarding their Progress, would, in Fact, doubly forward it, and that with the most elegant, as well as the soundest Improvement?

But here again I may be asked, Why I have not (upon this Principle) instead of a very unelegant *Latin* Translation, chosen to make an *English* one? For, is not this literal *Latin* of mine, in the uncouth Grammatical Order, very unclassical and vitiating to a *Latin* Ear and Taste? I own it is: And the Objection is just. But then this, and the like Evils, are not to be avoided, while we want *Greek-English* Lexicons, which, together with *English* Translations of all good *Latin* Comments, would best contribute to the

Prevention

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IT is well known, that the Tediousness, the Inaccuracy, and (in many Instances) the great Ignorance with which Youth have been used to read over the following Dialogues of *Lucian*, have been owing to a Succession of faulty Editions, a loose and distant Translation, a real Difficulty in the *Greek*, arising from long and transposed Sentences, and an entire Want of proper Illustrations. Hence hath arisen a constant and just Complaint of the Hardship upon Beginners, in their being obliged to pass immediately, from the Gospels in the *Greek* Testament, into an Author circumstanced with so many Difficulties. And yet there was no Help for this Hardship, as we had not a more proper Book to put into the Hands of School-boys, other Authors containing Matter not well suited to tender Understandings.

These were the Considerations that prevailed on me to engage in the following laborious Work; and the Particulars, I proposed to myself in the Execution of it, were,

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Secondly, To make a strictly literal Translation of the same into *Latin*, inserting no Words of my own, but such as were *explanatory*, by being fairly to be understood in the Original, and placing the Whole in nearly the exact Grammatical Order. And,

Lastly, To illustrate the Text with Explanations from History, Mythology, and a strict Consideration of the Author's Language, Sense, and Humour.

To these Designs I added a Resolution to endeavour, that every single Word of my Translation should be the most properly expressive of its respective original Word, that the *Latin* Tongue could afford: Which added much Difficulty to my Undertaking, being, in the Nature of the Thing, very hard to accomplish. However I have succeeded in this Part of my Design, my Intention was, to fix the precise corresponding Significations of as many *Greek* and *Latin* Words, as came within the Compass of this Work.

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Prevention

Prevention of *Gothism*, in all future *Greek* and *Latin* Writings, or Performances, whatsoever.

I shall now beg Leave to mention three Evils which appear to me in the present Method of Education, and which seem to tend in some Measure to the Extirpation of Letters. If I am mistaken, I hope that Gentlemen of better Judgment will pardon me, for, in Truth, I mean well.

The *first* is, an immoderate Use of literal Translations.—I have, in Compliance with the prevailing Usage, bred up several, and some of very good Parts, with the Help of all the literal Translations I could get. And, foreseeing the Consequence of letting them come at the Meaning of what they read, with so much Ease, I always insisted, both in their Lessons and Repetitions, upon a most accurate Account of their Business in every Particular. At length, when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the University, they neither could write *Latin*, nor construe Authors that were new to them, near so well and readily as I have known others do upon much less Reading in the old Method, in which they were obliged to use great Attention and Industry.

From this Experience then, I am convinced, That what Youth thus easily get, they as easily forget; and that the Meaning of a certain Portion, gained by the Exercise of their Sagacity and Invention, renders them more expert, and leaves a more lasting Impression, as well as a more enlarged Knowledge in their Minds, than ten Times as much gained with Ease and Oscitancy, by the Help of a literal Translation.—And I, therefore, am persuaded, that the Use of literal Translations is most detrimental to Learners, if continued after they have received an accurate and sufficient Introduction into the Language they are to learn; that is, have gained a competent Knowledge of Words, and the Nature of Grammatical Order. The Mind, constantly kept in these Leading-strings and Go-Carts, never arrives at that Vigour and Activity that result from a due Exercise of her Powers.

The *second* Evil that appears to me in the modern Method of Teaching is, the Neglect of making Youth get the best and most charming of their School Authors by Heart. This, besides the great Improvement to their Memories, hath heretofore left such strong and lively Impressions of the greatest Geniuses upon the Minds of Youth, that they have often produced such Exercises, both in Prose and Poetry, as delighted, if not astonished learned Men. And hence have they, when Men, adorned both their Conversations and public Speeches with such pertinent, beautiful, and illustrating Quotations and Instances, as made what they uttered, at once, both delightful and decisive. The Decay of Learning is from nothing more evident, than from the very rare Use, or rather entire Want of these Ornaments, and Imitations of the Antients: In the Room of which is daily substituted, in Writings, a Deal of dull, dry Stuff, and, in Discourse, much cold and insipid Cant; all owing to the Neglect of imprinting a Taste of the most sublime and beautiful Conceptions, and of the most lively, strong,
and

and polite Expressions upon the Minds of Youth, by making them commit to Memory the greatest Productions of the Wit of Man.

The *third*, and greatest Evil, is That of sending Youth to the University, with a most insignificant Stock of Reading. It is grown a general Custom to hurry them thither, as soon as they have read over a few of *Lucian's* Dialogues, *Horace*, and a little of *Homer*; nay, when they have read these so very superficially, that they may justly be said to have only gabbled them over; and when, before these, they have only gone through a few small Portions of inferior Authors, with so little Understanding, that they have now entirely forgot them. It is a melancholy Reflection to all Lovers of Learning, and their Country, to think how many do yearly enter into the learned Professions thus prepared, or furnished with a Trifle more gained at a College; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the Course they should have gone through, or furnished with very little more than they entered with; it being impossible even for Parts or Industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal Consequence of thus entering them at once Children and uninstructed is, solemn Ignorance in Physic, low and wicked Tricks in the Law, and a scandalous Inability in Divinity, attended with such a Contempt of the Clergy, as must finally establish Irreligion, or, in another Word, Vice. Not to mention the Want of Learning and Eloquence in those Assemblies, which, without both, can never be held and conducted with proper Credit, and due Advantage to the Nations who intrust them with their greatest Concerns.

But all these Evils will be removed, when certain Gentlemen, who have it in their Power, shall think proper so to do; and I enjoy the Hopes of seeing it soon done in one of these Kingdoms, in a University wherein, if I am well informed, is read with great Strictness the best and the finest College-Course of Learning in the World; and some of whose Governors, I am assured, are Gentlemen of such Genius, Learning, and Spirit, as must make the Promotion of Letters their most constant Pursuit, and their highest Pleasure. From such alone can be expected a Regulation, that will absolutely exclude all raw and ignorant Youth from entering the University; and such alone are capable of despising the Loss of having fewer Pupils, till such a Regulation can take Effect, which, I am persuaded, cannot possibly exceed two Years after its Institution.

In the mean Time, if any single and singular Father or Son, or, rather, both together, should accidentally read these Sentiments, and very accidentally join in them, let them (if the Youth aspires to be a useful and a shining Man) further join in the following Resolution, which I here set down for the Sake, or even the Hope, of gaining over such a Youth to a glorious Ambition of emerging from the thick, and gross, and mean Obscurity that at present overwhelms the Minds of most of those who should be the Lights and Ornaments of the Publick. The Resolution is this: That such a Youth quit not School, till he is as perfect, as a very good Master can make him, in every single Word of the following

following Books, *viz.* Cæf. Comment. Quint. Curt. Salust's *Wars of Catil. and Jugurtha.* The five first Books of Livy. The select *Orat. of Cicero.* All Virgil, except his juvenile Works. Hor. and Juv. (except the improper Parts) Pers. The four first Plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first Books of Xen. Cyr. Epist. and Tab. Ceb. The eight first Books of Hom. Il. Hesiod. The Idyl. of Theocrit. Hero and Leand. and OEdip. of Sophocles.

He who will not, before he enters the University, read the above, or an equal Quantity of Greek and Latin, and that, every Word most accurately and perfectly, nay, till each Author, being but thought of, seems to chime in his Head, and his very Manner of Thought and expression to occur to him most strongly, and distinctly, from that of every other Author he hath read; he, I say, who will not thus read, and this, or at least very nearly this Quantity of the best Greek and Latin Authors, shall not, if he hath but middling Parts, go through a College Course, with any tolerable Credit or Improvement, but shall end it (as is generally the Case) near as ignorant, or, very probably, more so, than when he began: And, if he hath even strong and bright Parts, it will cost him infinite Toil to obtain the Knowledge and Name of a Scholar. But, the above Authors being read, as is here proposed, a Youth but of ordinary Abilities shall be able to gain a great Stock of Learning, and even to pass for a bright Man: And he, on whom God hath bestowed extraordinary Talents, shall proceed in his Studies with unspeakable Delight, and prodigious Improvement. He shall become of his Parents and Friends the Pride and Joy; of his Teachers the Beast and Honour; of Arts and Learning the Pillar; of Dulness, Ignorance, and Obscurity the Shame; of his Country the Happiness, the Ornament, and the Glory.

LUCIAN'S

ERRATA.

PAGE 24. Line 8. for *τιθνήξινθαι* read *τιθνήξεισθαι*.
P. 61. L. 3. *ταύτὸν* r. *τούτῳ*. P. 64. L. 2. *αἰτιας* r. *αἰτιαῖ*. P. 65. Note † *ἀπεχάιρσαι* r. *ἀπεχθαίρσαι*.
P. 71. L. 25. *ἄγοιαν* r. *ἄγγοιαν*. P. 72. first Line of the English Verses, for, *with*, after *Vices* r. *in*. P. 80. L. 18. at the End *ς* is redundant. P. 82. L. 5. *Εἶνοι* r. *Ἔνοι*.
P. 83. L. 1. *ἔχωντος* r. *ἔχοντος*. L. 29. after *λέγω* r. *καὶ Δαγίως*. P. 88. Note * *ζημιῶν* r. *ζημιῶν*. P. 95. L. 23. *ῶ* r. *ὦ*. L. 26. for *σομιν* r. *σωμιν*. P. 107. L. 4. *πρετίθη* r. *πρετίθη*. P. 116. L. 3. for *τῆ* r. *τῷ*. P. 119. L. 10. *Ἀέσαλι* r. *Ἀκέσαλι*. P. 147. L. 14. for *πρετίνας* r. *πρετίνας*. P. 160. L. 11. for *πιτερόψας* r. *πιτερίψας*.

LUCIAN'S LIFE.

WE have scarce any Accounts of Lucian's Life, but such as are to be found scattered in his own Works; the Sum of which is, That he was the Son of obscure and indigent Parents, Inhabitants of Samosata, a City of Syria, bordering upon the Euphrates: That, in his younger Days, he studied Oratory, and pleaded Causes at Antioch; but, soon quitting the Law, applied himself mostly to the Study of Rhetoric, which he taught with great Success and Applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which Nations he travelled; that, at length, his Fame and his Writings had so recommended him to the Emperor Marcus Aurelius, that he made him Procurator, or Regent, of Egypt; after which, it is said, he died, about the ninetieth Year of his Age, leaving one Son.—Suidas says, that he was torn to Pieces by Dogs, and reckons this a Judgment upon him, for his having reviled Christ and the Christian Religion. But, as this Story is not supported by any other Authority, it hath justly met with little or no Credit.

It is true, that Lucian, in his *Philopatris* and *Death of Peregrinus* (though some have doubted, whether those are his Writings) endeavours to ridicule Christ and his Doctrines, but happens, at the same Time, to render himself not a little ridiculous, while he unwarily mentions such pure and sublime Principles of Christianity, as sufficiently expose his Want of Candour. Nor can it, in the least, affect the Christian Cause, that a professed Sceptic and a licentious Liver (such as Lucian's own Writings demonstrate him to have been) takes the Liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious Men, as it too often happens, become very corrupt (like those keen-sensed Animals in Homer, which were the readiest to catch the Pestilence; I think, he says, they were Mules and Dogs) then, finding it impossible by fair Argument to overthrow those Principles that absolutely forbid their nefarious Practices, they are obliged to defend themselves, or attack others, with those Shadows of Weapons, Scoffs and Sophisms; to which, often adding obdurate Impudence, or, when they can, that Thunder-bolt of an Argument, Power, they fancy they bear down all before them.

But

LUCIAN'S LIFE.

But it is as signal and singular, as it is a true Circumstance of Christianity, that Scoffers, Free-thinkers, and Tyrants have absolutely contributed most considerably to its Establishment. And this is manifestly one of God's marvellous Methods of Providence, that, by such Instruments as the wilest of Men, he sometimes pleases to produce the greatest and most universal Blessings. Witness those abandoned and impious Nations that have been chastised, crushed, and humbled with the Dust, by the Hands of most barbarous Robbers and Murderers, however, afterwards, dignified with the Titles of Heroes.

And of this Method of Providence is Lucian a very principal Instance. The little or no Regard he pays to the Nation of a Supreme Being; his publishing some obscene and very corrupting Performances; his taking upon him to ridicule Socrates and Plato, those great Lights of Mankind, and Honours of Human Nature; his denying every Degree of Excellence to almost every Man, except some of his own obscure Acquaintance (whose Merit, probably, was little more than that of Flattery) these Things, I say (beside his entire Want of Candour, while he talks against the Christian Religion) prove him to have been a Man of unbounded Vanity, little Sincerity, extravagant Assurance, and desperate Impiety. And yet it is as certain Matter of Fact, as any in all History, that this very Man was the most active, as well as the ablest Hand (after the Apostles) in pulling down the whole Heaven of Heathen Gods, and clearing away the Rubbish of their Abominations; and in thereby making Room for the Church of Christ, in every Part of the Earth that was not utterly barbarous.

But, while we dislike his Principles, it is impossible not to admire and extol his matchless Abilities: For, when he pleased to take the Side of Virtue, no Man ever, with more Ease, overthrew Vice; no Man ever rendered it, at the same Time, so ridiculous and odious. It may be doubted, whether any Man, of the Age he lived in, had so much Learning; it may be granted, that no Man of that Age had finer or stronger Sense; it is most certain, that no Man of that, or any other Age, hath equalled him in the Points of Irony and true Humour; in which Particulars, he seems to me to have this singular Happiness of Excellence, that he considerably distances, at the same Time, many and great Geniuses.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΔΙΑΛΟΓΟΣ α'.

Κύκλωπος καὶ Ποσειδῶνος.

It may not be amiss previously to observe to the young Reader, that the Design of this First, and such other *Dialogues* of *Lucian*, as have taken their Rise from Antient Mythology, was to ridicule the Credulity of the *Heathens*, who blindly received the most groundless and inconsistent Fables concerning their Gods and Heroes; and, while they regarded them as so many Historical Truths, were naturally led into a Thousand Extravagancies, not only in Point of Opinion, but also in the very Conduct of their Lives. But such *Dialogues* have been, in a more particular Manner, intended as Satyrs upon the Poets (*Homer* especially) as being the Founders of so much Superstition: Though it must be observed, that those Fictions, considered as mere Machines in *Homer's* Poems, are surprising and beautiful, and well deserve that Commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian* too knew this very well: But Men of his satyrical Turn, rather than not be witty, are apt to ridicule even the Excellencies of others. The Truth is, it was not so much the ingenious Poet, as the silly credulous World, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* Travels in *Homer*, where *Polyphemus*, the *Cyclops*, caught *Ulysses*, with several of his Crew, in his Cave; and, having devoured two of them, reserved the rest for other Meals. But *Ulysses*, having given him two or three large Goblets of Wine, with which he washed down his *Grecians*, took the Opportunity, as he lay intoxicated, and, with the Giant's own Olive-Staff (one End of which he had first sharpened, and made red-hot in the Fire) thrust out his Eye (for he never had but one, and that of a large Size) and then made his Escape with the rest of his Companions.

B

ΚΥΚΛ.

ΚΥΚΛ. ὦ Πάτερ, οἷα πείπονθα ὑπὸ τοῦ κακάρατος
 ξίνος, ὅς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ
 ἐπιχειρήσας. ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πο-
 λύφημι; ΚΥΚΛ. Τὸ μὲν πρῶτον ὄΥΤΙΝ ἑαυτὸν ἀπει-
 5 κάλει, ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομά-
 ζισθαι ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον, ἐξ
 Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, εἰδὲ πάνυ
 ἐνθαρσύνων; ΚΥΚΛ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς
 νομῆς ἀναστρέψας, πολλὰς τινὰς ἐπιβελέοντας δηλονότι
 10 τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα * τῇ θύρᾳ τὸ πῶμα (πέ-
 τρα δὲ ἐστὶ μοι παμμεγέθης) καὶ τὸ πῶρ ἀνέκαυσά, ἵναυ-
 σάμεν ὃ ἔφερον δένδρον ἀπὸ τῆ ὄρης, ἐφάνησαν ἀποκρύπτειν
 αὐτὰς πειρώμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινὰς, ὥσπερ
 εἰκὸς ἦν, κατέφαγον λησὰς ὄντας. Ἐνταῦθα ὁ πανερ-
 15 γότατος ἐκείνῳ, εἴτε ὄΥΤΙΣ, εἴτε Ὀδυσσεὺς ἦν, δίδωσι
 μοι πειῖν † φάρμακόν τι † ἐγχείας, ἡδὺ μὲν καὶ εὖοσμον,
 ἐπιβελυτότατον δὲ καὶ ταραχωδέστατον. Ἀπαντα γὰρ
 εὐθύς ἐδόκει μοι περιφέρεισθαι πτόντι, καὶ τὸ σπήλαιον αὐ-

* τῇ θύρᾳ τὸ πῶμα.] By
 θύρα, here, he means not a
Door, but the Mouth of his Cave.
 For the Savage *Polyphemos* knew
 nothing of the Habitations of
 Men, and, agreeably to his rude
 and wild Notions, calls the
 Rock, which he used for a Door,
 τὸ πῶμα, the Cover, or rather,
 here, the Stopper of the Mouth
 of his Cave.

† φάρμακόν τι.] Some strong
Dose. He knew no other Name
 for it, being an utter Stranger to
 Wine. φάρμακον often signi-
 fies *Poison*. Ἐδεδόκειν μὴ ἐν
 τῷ κρατῆρι φάρμακα μεμίγ-
 μενα εἶη. *Xen. Cyr. Pæd.*
Lib. i. And here *Polyphemos*
 might well think, that what he
 had drank was some Sort of
Poison, and so have used the
 Word, in this Meaning.

† ἐγχείας.] This is an ex-

traordinary Participle from the
 Verb ἐγχείω. The Formation,
 by which it becomes such, is
 this: Ἐγχείω fut. ἐγχείσω
 (like πλέω, εὖσω, and the like)
 aor. 1. ἐνέχεισα, and, by lo-
 sing σ, ἐνέχεια; and again, by
 losing υ, ἐνέχεια, which, run-
 ning through the Moods, will
 end in the Participle ἐγχείας.
 This I translate *postquam infu-*
derat, in order to give nearly a
 just Notion of the Time or
 Tense. For this Reason, I shall
 frequently, in the Beginning of
 my Translation, turn the Par-
 ticiples of the Aorists, by *post-*
quam, or *cum*, and the Verb;
 but, further on, into Ablatives
 absolute, when I cannot have
 the Latin Participle of the Pre-
 ter-tense of a Verb Deponent, as
 ἔπων locutus, ἐπιχειρήσας
adortus, &c.

τὸ ἀνιγρέφειτο, κ' ἔκ ἔτι ὅλως ἐν ἱμαυτῷ ἤμην. ΤέλλⓄ δὲ,
 εἰς ὑπὸν κατεσπᾶσθην· ὁ δὲ ἀποξύσας τὸν μοχλόν, κ'
 πυρώσας γε * προσέτι, ἐτύφλωσέ με καθεύδοντα· κ' ἀπ'
 ἐκείνου τυφλὸς εἰμί σοι, ὦ Ποσειδόν. ΠΟΣ. Ὡς βαθύν
 ἰκοιμήθης, ὦ τέκνον, ὃς ἔκ ἐξέθορες μεταξὺ τυφλόμενⓄ; 5
 ὁ δ' ἔν Ὀδυσσεὺς πῶς διέφυγεν; ἢ γὰρ αἶ ἐν οἷδ' ὅτι ἰδυ-
 νήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ.
 Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ
 καθίσας παρὰ τὴν θύραν, ἰθέρων τὰς χεῖρας ἐκπιτάσας,
 μόνα παρεῖς τὰ πρόβατα εἰς τὴν νομὴν, ἐντειλάμενⓄ τῷ 10
 κριῶ ὅποσα ἰχρῆν πρᾶττειν αὐτὸν ὑπὲρ ἱμῶ. ΠΟΣ. Μαν-
 θάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν σι. Ἀλλὰ
 τὴς ἄλλης γε Κύκλωπας ἴδαι ἐπιβροῆσασθαι ἐπ' αὐτόν.
 ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, κ' ἤκον· ἐπὶ δὲ εἶροντο
 τῷ ἐπιβουλεύοντⓄ τὸ ὄνομα, καὶ γὰρ ἔφην, ὅτι ὍΥΤΙΣ ἐγὼ, 15
 μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατι-
 σοφίσάτο με ὁ κατάρατⓄ τῷ ὀνόματι. Καὶ ὁ μάλισα
 ἠνιάσέ με, ὅτι κ' ὀνειδίζων ἱμοὶ τὴν συμφορὰν, “ Οὐδ' ὁ
 “ πατήρ (φησιν) ὁ Ποσειδῶν ἰάσεταιί σε.” ΠΟΣ. Θάρ-
 σει, ὦ τέκνον, ἀμυνῆμαι γὰρ αὐτόν, ὥς μάθη, ὅτι εἰ κ' 20
 πῆρυσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γυν τῶν πλι-
 ἐντων τὸ σῶζειν αὐτῶς κ' ἀπολλύναι ἐπ' ἱμοὶ πρόσσιγι.
 Πλεῖ δὲ ἔτι.

* προσέτι.] The best Editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other Translation renders both together, by *insuper excaecavit*. But, as *Ulysses* had not, as yet, laid a Finger upon *Polyphemus*, how could he προσέτι, moreover, do any Violence to him? For this Reason, I have taken the Liberty to subjoin προσέτι to

πυρώσας γε. So that the Sense of the Whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλόν, But he having sharpened a Stake, κ', and (not content with sharpening it) πυρώσας γε προσέτι, having, moreover made it red-hot in the Fire, ἐτύφλωσέ με, blinded me, &c.

ΔΙΑΛΟΓΟΣ Α. Β'. Μενελάου καὶ Πρωτίως.

This *Dialogue* is a Ridicule upon that Part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the Instructions of the Nymph *Eidothea*, seized *Proteus*, her Father, (a Prophet and Sea-God, who could change his Form and Appearance to what he pleased) and learned from him, how he might escape from the Island of *Pbaros*, where he was detained by contrary Winds. — The Conversation of *Menelaus* and *Proteus*, in *Homer*, upon that Occasion, is, here, particularly ridiculed.

- MEN. ἈΛΛΑ' ὕδωρ μὲν σε γίνισθαι, ὦ Πρωτεῦ, ἐκ ἀπίθανον, ἐνάλιον γε ὄντα· καὶ δένδρον ἐστὶ φορητόν· καὶ ἐς λέοντα ὁπότε ἀλλαγείης, ὅμως ἐδὲ τῷτο ἔξω πτίεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάττῃ οἰκῆντα, τῷτο πᾶν θαυμάζω, καὶ ἀπίστῳ. ΠΡΩΤ. Μὴ θαυμάσης, ὦ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον καὶ αὐτός. Ἀλλὰ μοι δοκεῖς (εἰρήσεται γὰρ πρὸς σε) γοητεῖαν τίνα προσάγειν τῷ πράγματι, καὶ τὰς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὁράντων, αὐτὸς ἐδὲν τοιοῦτό γιγνόμενον. ΠΡΩΤ. 10 Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ἔτιω ἐναργῶν γένοιτο; ἐκ ἀνεωγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἱμαυτόν; εἰ δὲ ἀπίστεις, καὶ τὸ πρᾶγμα || ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἱσαμένη, ἐπειδὴν πῦρ γένωμαι, προσένεγκε μοι, ὦ γενναιότατε, τὴν χεῖρα· εἴση 15 γάρ, εἰ ὁρᾶμαι μόνον, ἢ καὶ τὸ καίειν τότε μοι πρόσεξιν. MEN. Οὐκ ἀσφαλὴς ἡ πεῖρα, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δέ μοι, Μενέλαε, δοκεῖς ἐδὲ πολὺ πέν ἐωρακέναι πώποτε, ἐδ' ὁ πάσχει ὁ ἰχθύς ἔτι εἶδέναι. MEN. Ἀλλὰ τὸν μὲν πολὺ πέν εἶδον. Ἄ πάσχει δὲ, ἡδέως ἂν μάθοιμι παρὰ σε. 20 ΠΡΩΤ. Ὅποῖα ἂν πείρα προσελθὼν ἀρμόσῃ ταῖς * κοτύ-

|| ψευδὲς.] *Grævius* would have it ψεύδης, agreeing with φαντασία; and, I think, with good Reason.

* κοτύλας.] *Suidas* says, that κοτύλη properly signifies a Cup, and that hence it hath been used to signify the Cavity or Hollow in one Bone, for the

Reception of the Head of another. The Fish called *Polyrpus*, hath little Cups or Cavities along the Inside of its Claws, which it applieth to any Thing it grasps, and, with them performing a Kind of Suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

λας, & προσφύς ἔχεται κατὰ τὰς † πλεκτάνας, ἐκείνη
ὁμοιον ἀπεργάζεται ἑαυτὸν, & μεταβάλλει τὴν χροάν, μι-
μύμει τὴν πέτραν, ὡς ἂν λάβῃ τῆς αἰλίας, μὴ διαλλάτ-
των, μηδὲ φανερός ὢν διὰ τῆτο, ἀλλ' ἰοικῶς τῷ λίθῳ.
MEN. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον,
ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίνι ἂν ἄλ-
λῳ πεισέουσας, τοῖς σεαυτῇ ὀφθαλμοῖς ἀπιστῶν. MEN.
Ἰδὼν εἶδον. Ἀλλὰ τὸ πρᾶγμα τεράστιον, τὸν αὐτὸν πῦρ
& ὕδωρ γίνεσθαι.

† πλεκτάνας.] A Kind of Shell-Fish, so fast, that it bursts the Shell, and so gets the Fish for its Pains. *Plin. ibid.*

ΔΙΑΛ. γ. Ποσειδῶν & Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the Fable of *Arion*, but also with *Herodotus*, and his own Cotemporary *Plutarch*; the Former of whom, after his usual Manner, relates this Story with an Air of Gravity; and the Latter hath not scrupled to introduce it, as told by an Eye-witness, in the Company of the Seven Wise-Men of *Greece*, and as credited by every one of them. See *Herod. in Clío. and Plut. in Sympof.*

ΠΟΣ. Ἐγγε, ὦ Δελφῖνες, ὅτι αἰὶ φιλόανθρωποι ἔσε· &
πάσαι μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ * τὸν
Ἰσθμὸν ἱκομίσαστε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ
τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σύ τὸν κιθαρωδὸν τῆτον τὸν
ἐκ Μηθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταῖναρον αὐτῇ σκευῇ
& κιθάρα· ὑδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύ-
μενον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πόσειδον, εἰ τῆς ἀν-
θρώπου ἐν ποιῶμεν, † ἐξ ἀνθρώπων γε & αὐτοὶ ἰχθύες γε-
νόμενοι.

* τὸν Ἰσθμὸν.] The *Corin-
thian Isthmus*, called, ὁ Ἰσθμὸς,
the *Isthmus*, by Way of Pre-e-
minence. — I will give neither
the Geography of the Places
mentioned in these *Dialogues*,
nor the Stories relating to the
proper Names of Men, or Gods;
because the Geography of any
Place is never learned to any
Purpose, but by Maps; and the
Stories, concerning Men and

Gods, are, for the most Part, to
be found in Dictionaries. Yet,
if any of these Fables or Histo-
ries are not to be found in the
common Dictionaries, or if the
Sense or Beauty of any Part of
the Text requires a particular
Relation of them, they shall be
set forth.

† ἐξ ἀνθρώπων.] The Fa-
ble is, that a Crew of Sailors,
having

τόμοι. ΠΟΣ. Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς
καταναυμαχήσας μετίβαλε, δέον χειρώσασθαι μόνον, ὥσπερ
τὸς ἄλλος υπηγάγιο. Ὅπως γὰρ τὰ κατὰ τὸν Ἀρίονα
τέτοις ἐγένετο, ὃ Διελφίῳ; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι,
5 ἔχαιρεν αὐτῷ, κ' πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ
τέχνῃ. Ὁ δὲ πωλεῖσας παρὰ τῷ τυράνῳ ἐπιδύμησε, πλεί-
ους οἰκάδεῖς εἰς τὴν Μήδυμναι, ἐπιδείξασθαι τὸν πλεόν-
κ' ἐπιβάς πορθμείῃ τινὸς κακέργων ἀνδρῶν, ὡς ἔδειξε πο-
λὺν ἄγων χρυσὸν κ' ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον
10 ἐγένετο, ἐπιβελύουσιν αὐτῷ οἱ ναῦται. Ὁ δὲ (ἡκροώμην
γὰρ ἅπαντα παρανίων τῷ σκάφει) “ Ἐπεὶ ταῦτα ὑμῖν
“ δέδοικται (ἔφη) ἀλλὰ τὴν * σκευὴν ἀναλαβόντα με, κ'
“ ἄσαντα θρηνὸν τινα ἐπ' ἑμαυτῷ, ἐκόντα ἰάσατε ῥίψαι
“ ἑμαυτόν.” Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν
15 σκευὴν, κ' ἦσε πᾶν λιγυρῶς, κ' ἐπίσειε εἰς τὴν θάλατταν,
ὡς αὐτίκα πᾶντως ἀποθανέμεν. Ἐγὼ δὲ ὑπολαβὼν, κ'
ἀναδέμεν αὐτόν, ἐξηξάμην ἔχων εἰς Ταΐναρον. ΠΟΣ.
Ἐπαινῶ τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδίδωκας
αὐτῷ τῆς ἀκροάσεως.

having taken *Bacchus*, in the
Form of a beautiful Boy, would
have carried him off, as a Prey.
Upon which, the God resumed
his own Shape, and turned them
all into Dolphins. *Ovid. Met.*
Lib. iii.

* σκευή.] By σκευή, pro-
bably is meant, here, not his or-
dinary Dress, but that which
he wore, as a Musician. For
great Musicians wore certain
Habits peculiar to their Profes-
sion; as appears from *Plutarch*,
where he introduces *Gorgias*,
telling this Story to the Seven
Wise-Men, and saying, That

he knew *Arion*, before he came
on Shore off the Dolphin's Back,
because he wore his ἐναγώνιον
κοσμὸν, the Dress which he
wore at the Games: For Musi-
cians; in Greece, were wont to
contend for Prizes at the public
Games; which extraordinary
Occasion, probably, gave Rise
to a particular Dress. — *Hero-*
dorus, in relating this Story,
calls *Arion's* Dress σκευή. *Lu-*
cian, therefore, probably, uses
the same Word, by Way of
Mimickry and Ridicule upon
his chimerical Narration.

ΔΙΑΛΟΓΟΣ. Ποσειδῶν κ' Νηρηίδων.

The Story of *Arbamas* and *Nephele* is not, compleatly, told in any
Dictionary; nor can this *Dialogue* be, fully, understood, without
a particular Account of the Latter.

Arbamas, King of *Thebes*, married *Nephele*. She was a Goddess;
but the Mythologists do not tell us, of what Part of the Creation.
Yet,

Yet, that it must have been of the Clouds, her Name puts out of all Question. *Atamas*, upon some Dislike to her, put her away, and married *Ino*, the Daughter of *Cadmus*, who proved a most cruel Step-mother to *Pbryxus* and *Helle*, his Children by *Nephele*. Wherefore in order to rid herself of them intirely, she privately caused all the Seed-Corn in *Bæotia* to be parched, so that the next Sowing produced no Crop, and then bribed the Soothsayers to report, that there should be none, till *Helle* and *Pbryxus* were sacrificed to the Gods. As they stood at the Altar, for that Purpose, their Mother, *Nephele*, took them away in a Cloud, and mounted them on the golden Ram, which she got from *Mercury*. This flew away high through the Air with them, and crossed over the *Hellepont*, afterwards so called, from *Helle*'s having then fallen into it. Upon this, *Juno* sent a Fury to *Atamas*, who inspired him with such Rage and Phrenzy, that, when *Ino* appeared to him with her and his own two Children, *Learchus* and *Melicerta*, he imagined them a Lionsess with her two Whelps, and, snatching up *Learchus*, dashed him against a Rock; whereupon, *Ino* fled away with *Melicerta* in her Arms, and, being closely pursued by *Atamas*, threw herself from the Promontory *Cisberon* into the Sea. The Gods, in Pity to them, turned her into a Sea-Nymph, and *Melicerta* into a Sea-God, afterwards called *Pertumnus*, the God of Havens or Ports. *Huffman* and *Natal. Comes*.

ΠΟΣ. ΤΟ' μὲν γενὸν τῷτο, εἰς ὃ ἡ παῖς καλινέχθη,
Ἑλλήσποντος ἀπ' αὐτῆς καλίσδω. Τὸν δὲ
νεκρὸν ὑμεῖς, ὦ Νηρηίδες, παραλαβῆσαι τῇ Τρωάδι προσ-
είγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ. * Μη-
δαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ † ἱπωνύμῳ πι-
λάγει τεθάφθω. ‡ ἐλθεῖμεν γὰρ αὐτὴν οἴκλιςα ὑπὸ τῆς
μητρὸς πεπονθυῖαν. ΠΟΣ. Τῷτο μὲν, ὦ Ἀμφιτρίτη,
ὃ θίμις. Οὐδ' ἄλλως καλὸν ἐνλαυθὰ πε κεῖσθαι ὑπὸ τῇ
ψάμμῳ αὐτῇ· ἀλλ', ὅπερ ἔφην, || ἐν τῇ Τρωάδι ἐν τῇ
Χεῖρ.

* Μηδαμῶς.] Pert enough.

† ἱπωνύμῳ.] *Cognomini*, which is the Ablat. Case Sing. of the Noun Adject. *Cognominis* — *c.* — *Lucian* seems to have made a Blunder, here: For how could the Sea be ἱπώνυμον, or called-after-her-Name, before Men knew of her Fall, so as, from thence, to call the Sea after her Name?

‡ ἐλθεῖμεν.] One would think

there was no great Pity shewn, in letting her lie where she was. But, perhaps, *Lucian* would represent these *Nereids*, as a Parcel of fleeing Baggages, who made a Shew of Concern, but, in Truth, did not care a Rush, what became of the poor young Creature, and were too lazy to give themselves any Trouble about her.

|| ἐν τῇ.] *Grævius* says it should be written, ἐν τῇ, Ἑρ.

- Χεῖρόνησιν τεθάψεται. Ἐκείνο δὲ παραμύθιον ἔσται αὐτῇ, ὅτι μὴ ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται, καὶ ἐμπιστίζεται ὑπὸ τῷ Ἀθάμαντι διωκομένη εἰς τὸ πέλαγος, ἀπ' ἅκρου τῆς Κιθαιρῶν, καθόπερ καθήκει εἰς τὴν θάλασσαν, ἔχουσα καὶ τὸν υἱὸν ἐπὶ τῆς ἀγκάλῃς. NHP. Ἀλλὰ || κακείνην 5 σῶσαι δεήσει, χαρισάμεν τῷ Διόνυσῳ· τροφὸς γὰρ αὐτῆ καὶ τίτθη ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρὴν ἔτω πονηρὰν εἶσαν. Ἀλλὰ τῷ Διόνυσῳ ἀχαριγεῖν, ὧ Ἀμφιτρίτῃ, ἔκ ἀξίον. NHP. Αὕτη δὲ ἄρα τί παθῶσα κατέπισεν ἀπὸ τῆς κριῦ, 10 ὁ ἀδελφὸς δὲ ὁ Φρύξ ἀσφαλῶς * ὀχεῖται; ΠΟΣ. Εἰκότως. Νειάϊας γὰρ, καὶ δύναται ἀντέχειν πρὸς τὴν † φορὰν· ἡ δὲ, ὑπὸ ἀηθείας, ἐπιβῶσα ὀχήματι παραδόξῃ, καὶ ἀπιδῶσα εἰς βάθος ἀχανές, ἐκπλαγεῖσα, καὶ τῷ θάμβει ἅμα σχεθεῖσα, καὶ ἰλιγγιάτασα πρὸς τὸ σφοδρὸν τῆς πλῆ- 15 σιως, ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ κριῦ, ὡς τίως ἀπείληπτο, καὶ κατέπισεν εἰς τὸ πέλαγος. NHP. Οὐκ ἐν ἐχρὴν τὴν μητέρα τὴν † Νεφέλην βοηθεῖν πιπτόσῃ; ΠΟΣ. Ἐχρὴν. Ἀλλὰ ἡ μοῖρα πολλῶν τῆς Νεφέλης δυνατωτέρα.

ΔΙΑ' Α.

Ec. and produces the Authority of a MS. for the Amendment. He is certainly in the Right; for it is an egregious Blunder to say, in Troas in the Chersonese: Because the Thracian Chersonese lay on the European Side of the Hellespont, and Troas on the Asiatick. See Wells's Maps

A Chersonese, or Cherrbonefe, is a Peninsula, or an Island joined to the Continent by a Neck of Land. It is so called from χερσός, Terra, and νῆσος, Insula.

|| κακείνην.] Her also. That is, You must save *Ino* too, as you now do *Helle*. But where is the great Favour in saving her, as he does *Helle*, who is actually drowned? The Meaning, then, must be, that he must save *her* too, that is, *her Body* too, as he now does that of *Helle*.

I cannot make Grammar of the Nom. Case χαρισάμενος;

and, therefore, think *Lucian* must have writ it χαρισάμενον, σέ, Te, being understood. — *Grævius* hath found it χαρισαμένης in a MS. which will make it full Sense and Grammar, because they are all supposed to join in conferring the Favour.


* ὀχεῖται.] He speaks, in the present Tense, because *Phryxus* is supposed to be still in Sight, as *Helle* had been drowned, but just before.

† φορὰν.] I take it that *φορὰν*, as it is derived from *φέρω*, here, signifies the great Velocity - *with which they were carried*. By *Phryxus's* being said to bear against it, is meant no more, than that he could bear it, without being affected as *Helle* was.

‡ Νεφέλην.] The Reason, why her Mother, *Nephele* is supposed to be able to help her,

ΔΙΑ' Α. Γ. Ξάνθῳ καὶ Θαλάσσης.

Homer tells us, in the xxist Book of his *Ilias*, that, in a warm Encounter between the *Grecians* and *Trojans*, several Gods being engaged on both Sides, the River (that is, the God of the River) *Xanthus*, seeing *Achilles* slaughtering his Neighbours, the *Pbrygians*, on his Banks, attempted to drown him, by laying all the Ground, on which he fought, under Water: And that *Vulcan* fell upon the Flood of *Xanthus*, with a Conflagration, and almost dried up his whole Channel.

ΞΑΝΘ.  Εἶσαι μέ, ὦ Θάλασσα, δεινὰ πιπινόμενα, κα-
τάσειόν με τὰ τραύματα. ΘΑΛ. Τί
τῦτο, ὦ Ξάνθε; τίς σε κατέκαυσιν; ΞΑΝΘ. Ἦφαιστος.
Ἄλλ' ἀπηνθράκμαι ὅλως ὁ κακοδαίμων, καὶ ζέω. ΘΑΛ.
Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν τῆς 5
Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὴν Φρύγαν ἐκέτευσα, ὃδ'
ἐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε
μοι τὸν ῥῆν, ἐλεήσας τὴν ἀθλίαν, ἐπῆλθον, ἐπικλύσαι θέ-
λων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνλαῦθα ὁ Ἦ-
φαιστος (ἵτυχε γὰρ πλεονέκων περὶ ὧν) πᾶν ὅσον, οἶμαι, πῦρ 10
εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἶποθι ἄλλοθι, φέρων, ἐπῆλ-
θέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας, καὶ μυρίκας· ὥπτησε δὲ
καὶ τὴν κακοδαίμοναν ἰχθυῖν, * καὶ τὰς ἐγχέλυας. Αὐ-
τὸν δὲ ἐμὲ † ὑπερκαχλάσαι ποιήσας, μικρὴν δὲ ὅλον
ξηρὸν εἰργασαί. Ὅρας δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγ- 15
καυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς ἐ-
κός. Τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν. Ἡ θερμὴ δὲ, ὡς φῆς,
ἀπὸ τοῦ πυρός. Καὶ ἐκόντως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν

is, that she was a Goddess, and had, before, shewn her Power, by getting the golden Ram from Mercury for her Children.

* καὶ τὰς ἐγχέλυας.] And even my very Eels; which lie far down in the Mud.

Καίοντο πτελίσαι, καὶ ἰτίαι, ἠδὲ μυρίκαι.

Τείροντ' ἐγχέλυες τι, καὶ ἰχθυῖς —

Hom. *Iliad*. φ'

† ὑπερκαχλάσαι.] The other Translation renders this Word *effervesce*. But it is derived from *κάχληξ* - ἥκος, a Pebble; and *καχλάζω* signifies, to make - that Noise which Water - running - over - Pebbles - or - Stones - doth. Fire, thrown into Water, makes a Noise not unlike this; so that *ὑπερκαχλάζω* will signify, to boil - or - bubble - up - violently - with - that - Sort - of Noise. Vid. *Steph.*

υἱὸν

υἱὸν ἄρμησας, ἐκ αἰδεσθεὶς ὅτι Νερηίδῃ υἱὸς ἦν. ΞΑΝΘ.
Οὐκ ἴδεις ἔν' ἐλεῆσαι γείτονας ὄντας τὰς Φρύγας; ΘΑΛ.
Τὸν * Ἡφαιστον δὲ ἐκ ἴδεις ἐλεῆσαι Θετίδῃ υἱὸν ὄντα τὸν
Ἀχιλλεῖα.

* Ἡφαιστον ἐλεῆσαι.] There
was good Reason, why *Xanthus*
should take the Part of his
Neighbours, the *Pbrygians* :
But it is not evident, why *Vul-*
can should take that of *Achilles*.
The Case was, *Vulcan* had been
under very great Obligations
to his Mother *Tbetis* : For,
when *Jupiter* had kicked him
down from Heaven, for inter-
posing in a Quarrel between

himself and *Juno*, *Tbetis* receiv-
ed and concealed him, till he
was taken up into Favour again.
This *Vulcan* himself gratefully
acknowledges, in the xviiiith
Book of *Homer's Ilias*, where he
says of her, " Ἡ μὲν ἰσάωσ' ὅτι μὲν
ἄλγος ἀφίκετο τῇ λειπρόντα.
And it was in Return, that he
made her an impenetrable Suit
of Armour for her Son.

ΔΙΑΛ. 5. Διός, Ἀσκληπιῷ, καὶ Ἡρακλῆϊ.

This *Dialogue*, possibly, was written, upon Occasion of some Dis-
putes concerning the Merits of *Æsculapius* and *Hercules*. Read
the Stories of these Two, and of *Omphale*, before you read the
Dialogue.

ΖΕΥΣ. ΠΑύσασθε, ὦ Ἀσκληπιε καὶ Ἡράκλεις, ἐρίζον-
τες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρι-
πῇ γὰρ ταῦτα, καὶ ἀλλότρια τῷ συμποσίῳ τῶν θεῶν.
ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τετονὶ τὸν Φαρμακίαν
5 προκατακλίνεσθαί μιν; ἈΣΚΛ. Νῆ Δία, καὶ ἀμείνων γὰρ
εἰμι. ἩΡΑΚΛ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σὺ ὁ
Ζεὺς ἐκεραυνώσῃς, ἃ μὴ θέμις ποιεῖντα; νῦν δὲ κατ' ἐλεον
αὐθις ἀθανασίας μετείληθας; ἈΣΚΛ. Ἐπιλέληθας †
γὰρ καὶ σὺ, ὦ Ἡράκλεις, ἐν τῇ Οὔτῃ καταφλεγείς, ὅτι μοι
10 ὀνειδίζεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκ ἔν' ἴσα καὶ ὅμοια βεβίω-
ται ἡμῖν, ὅς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα
ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενῃ, καὶ ἀνθρώπους
ὑβριστὰς τιμωρόμενῃ· σὺ δὲ ἐρίζοτόμῃ εἴ καὶ ἀγύρτης νο-

† γὰρ.] This Particle looks
a little extraordinary, in this
Place. But I take it to be re-
ferred to ὅτι, which follows, in
the Sentence, and that the
Meaning of it is, *ergo* : " Ὅτι,

" *since*, you upbraid me with
" Fire, ἐπιλέληθας γὰρ, you
" *therefore*, have forgotten ;
" *since* this might have been
" objected to yourself,"

οἷσι μὲν ἴσως ἀνθρώποις χρήσιμῳ ἐπιθῆσιν τῶν φαρμάκων, ἀνδρῶδες δὲ εὖ ἐν ἐπιδημιῇ. ἌΣΚΛ. Εὖ λέγεις, ὅτι σὺ τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶν ἀνῆλθες ἡμίφλεκτῳ, ὑπ' ἀμφοῖν διεφθαρμένῳ τῷ σώματι, τῷ χιτῶνι, καὶ μετὰ τῷτο τῷ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν 5 ἄλλο, ἔτε ἰδέλευσα ὥσπερ σὺ, ἔτε ἔξαινον ἱρία ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παϊόμενῳ ὑπὸ τῆς Ὀμφάλῃς χρυσῇ σανδάλῳ, ἀλλ' ἔδὲ μελαγχολήσας † ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναῖκα. ἩΡΑΚΛ. Ἐὶ μὴ παύσῃ, λοιδορούμενός μοι, αὐτίκα μάλα εἶπῃ, ὥς ἐ πολὺ σε ὀνήσει 10 ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, εἰς ψῶ ἐπὶ κεφαλὴν ἐκ τῷ ἕρανῳ, ὥς μὴδὲ τὸν Παιήονα ἰάσεσθαι σε τὸ κρανίον συντρίβεντα. ΖΕΥΣ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνουσίαν, ἢ ἀμφοτέρως ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καὶ τοι εὐγνωμον, ὦ Ἡράκλεις, πορκα- 15 τακλίνεσθαι σε τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον † ἀποθανόντα.

† ἀπέκτεινα.] This alludes to a Part of the Story of *Hercules*, which is not to be found in Dictionaries, and which is as follows: *Hercules* was married to *Megara*, Daughter of *Creon* King of *Thebes*; about which Time, he made a Descent into Hell to release *Piritheus* and *Theseus*, who were confined there, for their Rudeness to *Proserpine*. During his Absence, the *Thebans* deposed his Father-in-Law *Creon*, and restored *Lycus* to the Crown. *Lycus*, after his Restoration, put many of the *Thebans*, who had opposed his Interest, to Death; and was just upon the Point of murdering *Anphitryo*, *Hercules*'s re-

puted Father, his Wife *Megara*, and also his Children, when *Hercules*, having just then returned from Hell, appeared, and slew *Lycus*. Upon this, *Juno* sent a Fury to *Hercules*, who inspired him with such a Fit of Rage and Madness, that, in the Midst of it, he unwittingly killed *Megara* and his own Children by her. *Euripid*, in *Ἡρακλ. Μαιν.* and *Senec.* in *Herc. Furens*.

[ἀποθανόντα.] *Jupiter* doth not say, because he was first received into Heaven; but, because he died first: Which looks like an humorous Hint at the Absurdity of a dead Man's Setting up for a Deity.

ΔΙΑΛΟΓΟΣ. Ἄρεως καὶ Ἑρμῆ.

This Dialogue is intended to expose a real and great Inconsistency, in *Homer*: Who, in the viiith Book of his *Iliad*, hath introduced *Jupiter* justly asserting his Superiority over all the Powers of Heaven and Earth, by proposing to let down a golden Chain, &c. as you have it here: And this, after having in his 1st Book

Book, represented this same Supreme Power in great Distress, and beholden to the Giant *Briareus*, for releasing him from the Hands of *Neptune* and two Goddesses. This was a vast Weakness, in this prodigious Genius, and shews us, how subject to Error and Impiety is the unassisted Light of the strongest Natural Reason. It is no Defence of *Homer* to say, That he wrote in Conformity to the Mode of Fabling, in his Time. This makes him worse; for it is saying, That he sacrificed the Honour and Dignity of the Supreme Being to the silly and extravagant Humour of the Age he lived in.

- ἌΡ. Ἡ Κεῖσας, ὦ Ἑρμῆ, οἷα ἠπείλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικά καὶ ἀπίθανα; “ Ἦν ἰδεῖν, (φησὶν) ἐγὼ μὲν ἐκ τῷ ἑρᾷ σείραν καθήσω, ὑμεῖς δ’ ἦν ἀποκρεμασθείητε κατασπᾶν βιάξομαι με, μάτην πονή-
 5 “ σιτε· ὑ γὰρ δὴ κατελκύσιν. Ἐἰ δὲ ἐγὼ διελθῶμαι ἀνελκύσαι, ὑ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν “ θάλασσαν συναρτήσας μετιωρίω. ” Καὶ τὰλλα ὅσα καὶ σὺ ἀκήκοας. Ἐγὼ δὲ ὅτι μὲν * καθ’ ἐν’ ἀπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, ἐκ αὐτῶν ἀρνηθεῖν. Ὅμῳ δὲ τῶν τοσού-
 10 των ὑπερφέρειν, ὡς μὴ καταδαρήσειν αὐτὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν προσλαβόμεν, ἐκ αὐτῶν πεισθεῖν. ἙΡΜ. Ἐυφῆμαι, ὦ Ἄριος· ὑ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τι † κακὸν ἀπολαύσωμεν τῆς φλυαρίας. ἌΡ. Οἷε γάρ με πρὸς πάντας αὐτὰ εἰπεῖν; ἐχὶ δὲ πρὸς μόνον
 15 σε, ὃν ἐχεμυθεῖν ἠπιστάμην; ὁ γὰρ μάλιστα γιλοῖον ἔδοξε μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, ἐκ αὐτῶν δυναίμην σιωπῆσαι πρὸς σε. Μίμνημαι γὰρ ὑ πρὸ πολλῷ ὅπότε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ ἱπανασάντες ἐπεβύλευσαν ξυνδῆσαι αὐτὸν λαβούσας, ὡς πάντοτε ἦν διδῶς, καὶ ταῦτα, τρεῖς
 20 ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελεήσατο ἐκάλεσεν αὐτῷ σύμμαχον Βριάριον ἑκατογχείρα ὄντα, καὶ ἰδέετο αὐτῷ κεραιῶν καὶ βροντῆς. Ταῦτα λογιζομένῳ, ἐπῆει μοι γελᾶν ἐπὶ τῇ καλλιζῆμοσύνῃ αὐτῷ. ἙΡΜ. Σιώπα, εὐφῆμαι. Οὐ γὰρ ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀκούειν
 25 τὰ τοιαῦτα.

* καθ’ ἐν’.] Pro καθ’ ἐν’ αὐτῶν.

† κακὸν ἀπολαύσωμεν.] To say, Enjoy a Misfortune, is a Manner of Expression, which

is warranted by what is called the Figure *Catachresis*; that is, the *Abuse*, or *Misapplication* of Words. So in Latin, *Tu scabis fueris*, &c. *Juven.*

Δ Ι Α' Λ. η'. Διογένης κ' Πολυδεύκης.

The Folly of the antient Philosophers, in several Instances, and some of the Vanities and Vices of Mankind are, here, exposed.

* ΔΙΟΓ. Ὁ Πολυδεύκης, ἐντέλλομαί σοι, ἐπειδὴν τά-
 ριστα ἀνέλθης (σὸν γὰρ εἶναι οἶμαι ἀνα-
 ριστῶναι αὐρίον) ἢ πῶς ἴδης † Μένιππον τὸν κύνα (εὐροὶς δ'
 ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ ‡ Κράνειον, ἢ ἐν Λυκείῳ τῶν
 ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελαῶντα) εἰπεῖν 5
 πρὸς αὐτὸν, ὅτι --- “ Σοι, ὦ Μένιππε, κελεύει ὁ Διο-
 “ γένης, εἰ σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγελάσαι, ἤκειν
 “ ἐνθάδε πολλῶν πλεῖον ἐπιγελασόμενον. — Ἐκεῖ μὲν γὰρ § ἐν
 “ ἀμφιβόλῳ σοι εἶτι ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως
 “ οἶδε τὰ μετὰ τὸν βίον; ἐν αὐθιᾷ δὲ, ὃ παύσῃ || βεβαίως 10
 “ γελῶν, καθάπερ ἐγὼ νῦν καὶ μάλιστα ἐπειδὴν ὁρᾷς τῆς
 “ πλυσίης, καὶ σατράπαις, καὶ τυράννοις, ὅτω ταπεινός,
 “ καὶ ἀσκήμας, ἐκ μόνης οἰμωγῆς διαγινωσκομένους καὶ ὅτι
 “ μαλθακοὶ καὶ ἀγενεῖς εἰσι, μεμνημένοι τῶν ἄνω.” Ταῦ-
 “ τα λέγει αὐτῷ, καὶ προσέτι, “ ἐμπλησάμενον τὴν πείραν 15
 “ ἤκειν ||| Δέσμῳν τε πολλῶν, καὶ εἰ πῶς εὐροὶ ἐν τῇ τριόδῳ
 * Ἐκάτης

* ΔΙΟΓ.] This Diogenes, the Cynic Philosopher, being asked, Why he was called the Dog, made Answer, “ Because I fawn upon those who give me any Thing, and snarl at those who do not, and bite Rogues,” Diog. Laert. Lib. vi.

† Μένιππον.] Another Cynic; of whom little is recorded, except that, having grown rich by Usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

‡ Κράνειον.] The Craneum was the Philosophy-School built upon an Hill near Corinth, and so called from Κρανίδον, Caput. The Lyceum was that at Athens, so called from Δυκεῖος, a Name of Apollo.

§ ἐν ἀμφιβόλῳ.] In a Doubt; that is, upon no sure Grounds. For no Man then knew, whether he had a Right to laugh at another, because there was no Certainty of living beyond the Grave; and it was, therefore, seemingly wise in every Man to please himself; so that he was no just Object of the Ridicule of another.

|| βεβαίως.] Upon good Grounds. As if he had said, “ It is here in this other World, that all the Vice and Folly of the Former appear indisputably real Vice and Folly; and, therefore, here, you are sure they deserve your Laughter and Contempt.”

||| Δέσμῳν.] Lupins were a very bitter Kind of Pulse or

Pease,

- “ * Ἐκάτης δειπνον κείμενον, ἢ ὡδὴν ἐκ † καθαρσίης, ἢ
 “ τι τοῦτο.” ΠΟΛ. Ἀλλ' ἀπαγγελῶ ταῦτα, ὡς Διο-
 γηνες ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστὶ τὴν ὄψιν;
 ΔΙΟΓ. Γέρων φαλακρός, τριβώνιον ἔχων πολύδυρον, ἀπαν-
 5 τι ἀνέμων ἀναπιπταμένον, κ' ταῖς ἐπιπλυχαῖς τῶν ῥακίων
 ποικίλον. Γελά δ' αὖτ', κ' τὰ πολλὰ τὴς ἀλαζονείας τέττος
 φιλοσόφος ἐπισκώπτει. ΠΟΛ. Ῥάδιον εὐρεῖν ἀπὸ γε τέ-
 των. ΔΙΟΓ. Βῆλει κ' πρὸς αὐτὴς ἐκείνης ἐνλείλωμαί τι
 τὴς φιλοσόφους; ΠΟΛ. Λέγει, εἰ βαρὺ γὰρ εἶδὲ τὸτο.
 10 ΔΙΟΓ. Τὸ μὲν ὅλον, † παύσασθαι αὐτοῖς παρεγγυῖα λη-

Pease, as *Pliny* says, Lib xviii. cap. 14. And *Virgil*, in his 1st *Georgic*, terms them, *Tristisque Lupini*. They, therefore, were Food only for very poor People.

* Ἐκάτης δειπνον.] *Cognatus*, upon this Place, observes from *Suidas*, that the Rich, taking Occasion from the monthly Offering to *Hecate*, used to leave a Number of Loaves on the High-Roads for the Poor to take away. This Offering was called Ἐκάτης δειπνον.

† καθαρσίης.] Among the Antients, the People were purified, either after they had buried their Dead, as is done in *Virgil*, after the Burial of *Misenus*; or when any great Wickedness had been committed among them, as in *Homer*, after *Agamemnon* had offended *Apollo*, by dishonouring his Priest *Chryses*. It is observable, that the Things, which they used in Order to purify themselves, were of a purifying or cleansing Nature, being either Water, or Sulphur, or Eggs. The First is used in *Virgil*. *Juvenal* mentions the Second, Sat. ii. — Si

qua darentur Sulphura, And, here in *Lucian*, we find Eggs used. — *Cognatus* says, that it was also usual to purify the Assemblies and Theatres. — The Reason, why *Diogenes* charges *Menippus* to bring down some Lupins, the Supper of *Hecate*, and Eggs from a Purification, will appear from considering what is observed above: That the Poor only lived upon Lupins and the High-way-Offerings, and, no Doubt, upon Eggs, or any such Scraps left after Purifications; and that the *Cynics* lived like the Poor, or like Beggars; as *Horace* shews, where he says to a *Cynic* — *Tu poscis vilia rerum*
Dante minor. —

And again — *pranderet olus* — So that this Charge, to bring down Lupins, Eggs, &c. is a Gibe upon that beggarly Way of Living, by which the *Cynics* affected to shew their great Contentedness.

† παύσασθαι ληρῆσι.] An Idiom, or particular Way of Speaking, put for παύσασθαι ληρεῖν.

ρᾶσι, κ' περὶ || τῶν ὅλων ἐρίζουσι, κ' * κέρατα φύουσιν ἀλλήλοις, κ' † κροκοδείλως ποιεῖσι, κ' τοιαῦτα ἅπορα ‡ ἐρωτῶν διδάσκουσι τὸν νῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθὴ κ' ἀπαίδευτον εἶναι φήσουσι, κατηγοροῦντά τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ ||| οἰμώζειν αὐτοῖς παρ' ἐμῶς λέγε. ΠΟΛ. 5 Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγέλω. ΔΙΟΓ. Τοῖς πλεοίστοις δὲ, ὦ φίλτατον Πολυδεύκιον, ἀπαγγέλλει ταῦτα παρ' ἡμῶν. “ Τί, ὦ μάταιοι, τὸν χρυσοὺν φυλάττετε; τί δὲ “ τιμωρεῖσθε ἑαυτὰς, λογιζόμενοι τὴς τόκους, κ' τάλαντα “ ἐπὶ τάλαντοῖς συντιθέντες, ὅς χρὴ εἶνα ὁδολογῶντας 10 “ ἥκειν μὲν ὀλίγον; ” ΠΟΛ. Εἰρήσεται κ' ταῦτα πρὸς ἐκείνης. ΔΙΟΓ. Ἀλλὰ κ' τοῖς καλοῖς γε κ' ἰσχυροῖς λέγε, Μιγίλλω τι τῷ Κορινθίῳ, κ' Δαμοξένῳ τῷ παλαιαγριτῇ,

|| τῶν ὅλων.] Some of the antient Philosophers, as *Epicurus*, maintained, that the Universe was made by Chance. Others, as *Aristotle*, that it existed by Necessity, i. e. had no Beginning at all. Others, hitting on the Truth, held that it was the Work of an Almighty God. So *Plutarch*, in his *Life of Pericles*, says of *Anaxagoras*, that he made neither Chance, nor Necessity, to be the Maker, τῶν ὅλων, of the Universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure Mind, i. e. God. *Lucian* derides their endless Disputes about Things they had little or no certain Knowledge of.

* κέρατα φύουσιν.] *Lucian*, here, laughs at *Chrysippus*, who was the notorious Author of many subtle, but silly Arguments, and puzzling Questions; to which he gave Names, according to their Natures: Such as the *Electra*, the *Achilles*, the *Crocodile*, the *Hornet*, &c. The *Horning Saphism* was this: “ You have what you have not lost: “ You have not lost Horns: “ Therefore you have Horns.” *Diog. Laert.* in *Chrysip.*

† κροκοδείλως.] *Chrysippus*'s *Crocodile* was a Sort of puzzling Question. He himself puts it, in the following Manner, to his Purchaser, in *Lucian's Auction of the Philosophers*: “ If a *Crocodile* had swallowed “ down your Child, and told “ you he would spue him up “ again, provided you told “ him the Truth, whether, or “ no, he intended so to do; in “ that Case, Whether of the “ Two, would you say, the “ *Crocodile* was determined upon?” I suppose he means that, whether the Person, whose Child was swallowed, answered the *Crocodile*, You do, or, You do not, it would be equal; for the *Crocodile* could contradict either, and so still make sure of the Morsel he had in his Stomach.

‡ ἐρωτῶν.] Alluding to the above Practice of putting Questions.

||| οἰμώζειν.] This is an usual Expression in the Greek Tongue. *Horace* hath adopted it into the Latin: “ Nil sibi relictum præter, *Plorare*.”

ὅτι παρ' ἡμῖν ἔτε ἡ ξανθὴ κόμη, ἔτε τὰ χαροπὰ ἡ μέ-
 λανα ὄμματα, ἡ † ἐρυθρὰ ἐπὶ τῷ προσώπῳ ἔτι ἐστίν, ἡ
 νεῦρα εὐτονα, ἡ ὅμοι καρτεροί· ἀλλὰ πάντα μία ἡμῖν κό-
 νις, φασί, κρανία γυμνὰ τῷ κάλλει. ΠΟΛ. Οὐ χαλεπὸν
 5 ἔδδ' ταῦτα εἰπεῖν πρὸς τὴς καλῆς καὶ ἰσχυρῆς ΔΙΟΓ.
 Καὶ τοῖς πένησιν, ὧ Λάκων (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι
 τῷ πράγματι, καὶ οἰκτεῖροντες τὴν ἀπορίαν) λέγε μήτε δα-
 κρύειν, μήτ' οἰμῶζειν, διηγησάμεν^Θ τὴν ἐνλαῦδα ἰσοτι-
 μίαν· καὶ ὅτι ὄψονται τὴς ἐκεῖ πλεονείας ἔδδ' ἀμείνονας αὐ-
 10 τῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς * σοῖς ταῦτα, εἰ
 δοκεῖ, παρ' ἐμῷ ἐπιτίμησον, λέγων † ἐκλεύσθαι αὐτῆς.
 ΠΟΛ. Μηδὲν, ὧ Διόγενες, περὶ Λακεδαιμονίων λέγε· ἔγχαρ
 ἀνέξομαι γέ· Ἄ δὲ πρὸς τὴς ἄλλης ἔφησθα, ἀπαγγελῶ.
 ΔΙΟΓ. Ἐάσωμεν τέτῃς, ἐπεὶ σοὶ δοκεῖ. Σὺ δὲ, οἷς προ-
 15 εἶπον, ἀπένεγκε παρ' ἐμῷ τὴς λόγης.

† ἐρυθρὰ.] Βάμμα κόκ-
 κινον, ἡ πυρρὸν: "A crimson
 " or reddish Tincture." Bour-
 dol.—But I take it, here, to sig-
 nify the *natural* Redness of the
 Cheeks; because he, here, men-
 tions several other, but still all
 of them *natural*, Qualities or
 Perfections.

* σοῖς.] Pollux was a Lacedæmonian.

† ἐκλεύσθαι.] The Lacedæmonians were the hardiest and the bravest People in the World, while the strict Laws of *Lycurgus* remained in Force among them: *Patiens Lacedæmon*, Hor. Od. — But, in *Lucian's Days*, and long before, they were grown very degenerate.

Δ Ι Α' Λ. 9. Πλάτων, ἡ κατὰ Μενίππυ.

Menippus, here, plagues a Set of vile and effeminate Kings; whose Stories see in your Dictionaries.

ΚΡΟΙΣ. Οὐ φέρομεν, ὧ Πλάτων, Μένιππον τετοιοῦ τὸν
 5 κύνᾳ παροικῆντα. Ὡς ἡ ἐκείνον ποῦ
 κατὰσῃσον, ἡ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. ΠΛΟΥΤ.
 Τί δ' ὑμᾶς δεινὸν ἐργάζεται, ὁμόνεκρ^Θ ὦν; ΚΡΟΙΣ. Ἐπει-
 δὲν ἡμεῖς οἰμῶζομεν καὶ γένομεν, ἐκείνων μεμνημένοι τῶν
 5 ἄνω, Μίδας μὲν ὑποσὶ τῷ χρυσίῳ, Σαρδανάπαλ^Θ δὲ τῆς
 πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θισαυρῶν, ἐπιγίγῃ, καὶ ἐξονειδί-
 ζει.

ζῆι, ἀνδράποδα καὶ || καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνό-
 τε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς· καὶ ὅλος λυ-
 πηρός ἐστι. ΠΛΟΥΤ. Τί ταῦτά φασιν, ὦ Μενίππε;
 ΜΕΝ. Ἀληθῆ, ὦ Πλάτων· μισῶ γὰρ αὐτὸς ἀγνείας, καὶ
 ὀλεθρίας ὄντας· οἷς ἐκ ἀπέχρησι βιώναι κακῶς, ἀλλὰ καὶ 5
 ἀποθανόντις ἔτι μέμνηται, καὶ περιέχονται τῶν αἰών. Καί-
 ρω τοιγαρὲν αἰνῶν αὐτὸς. ΠΛΟΥΤ. Ἀλλ' ἐχρή λυ-
 πῆνται γὰρ ἐ μικρῶν τερβήμενοι. ΜΕΝ. Καὶ σὺ μωραί-
 νεις, ὦ Πλάτων, ὁμόψηφός ὢν τοῖς τούτων τρισημοῖς;
 ΠΛΟΥΤ. Οὐδαμῶς, ἀλλ' οὐκ ἂν ἰθελῆσαιμι τασιάζειν 10
 ὑμᾶς. ΜΕΝ. Καὶ μὴν, ὦ κακίσοι Λυδῶν, καὶ Φρυγῶν, καὶ
 Ἀσσυρίων, οὕτω γινώσκετε, ὥς οὐδὲ παυσομένου μου.
 Ἐνθα γὰρ ἂν ἦντε, ἀκολυθῆσω αἰνῶν, καὶ κατάδων, καὶ κατα-
 γελῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ. Ἀλλ'
 ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες, 15
 καὶ ἐλευθέροις ἀνδράσιν † ἐντροφῶντες, καὶ τοῦ θανάτου τὸ
 παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμῶξετε, πάντων
 ἐκείνων ἀφρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ με-
 γάλων κτημάτων. ΜΙΔ. Ὅσους μὲν ἐγὼ χρυσῶ; ΣΑΡΔ.
 Ὅσους δ' ἐγὼ τρυφῆς; ΜΕΝ. Εὐγε, ἔτῳ ποιεῖτε· ὁδύρεσθε 20
 μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γινῶθι σεαυτὸν, πολλακίς συνείρων
 ἐπάσομαι ὑμῖν. Πρέπει γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς
 ἐπαδόμενον.

|| καθάρματα.] Καθαρμα,
 properly, signifies, the *Dirt* that
 remains after cleansing any
 Thing; but figuratively, a
 wicked *Wretch*; because a Per-
 son, offered as an Expiatory Sa-
 crifice for the Sins of the Peo-
 ple, was supposed to bear all

their Crimes, and was called
 καθαρμα. *Steph.* It may here,
 I think, signify either, *You-
 Off-scourings*; or figuratively,
You-wile, or cursed-Wretches.

† ἐντροφῶντες.] *Wantonly-
 abusing, or, abusing-by-Way-of-
 Sport.*

Δ Ι Α' Λ. ι'. Μενίππε, Ἀμφιλόχε, καὶ Τροφάνιε.

The Impostures of some of the antient Oracles exposed.

ΜΕΝ. Σὺ μὲν τοι, ὦ Τροφάνιε, καὶ Ἀμφίλοχε, νεκροὶ
 ὄντες, ἐκ οἷδ' ὅπως ναῶν κατηξιάθητε, καὶ
 μάντις δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεῶς ὑμᾶς
 ὑπειλήφασιν εἶναι. ΤΡΟΦ. Τί ἔν ἡμεῖς αἴτιοι, εἰ ὅπ'
 αἰνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; ΜΕΝ. Ἀλλ'
 ἐκ

ἔκ ἂν ἰδοῦντες, εἴ μὴ ζῶντες καὶ ἡμῖς τοιαῦτα ἱερατεύ-
 οντες ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι
 τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχος μὲν
 ἔστι ἂν εἰδῇ, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτῆς. Ἐγὼ δὲ
 5 ἤρως εἰμι, καὶ μαντεύομαι, ἣν τις κατέλθοι παρ' ἐμοῦ. — Σὺ
 δ' εἰοικας ἔκ * ἐπιδεδημηκῆναι Λεβαδείᾳ τὸ παράπαν· ὃ
 γὰρ ἠπίστεις σὺ τέτοις. ΜΕΝ. Τί φῆς; εἰ μὴ ἐς Λεβα-
 δειαν γὰρ παρῆλθω, καὶ ἐσαλμῆναι ταῖς ὀδόναις, γελώεις †
 μάζαν ἐν ταινίᾳ χερσὶν ἔχων, ἐστρεψύσω διὰ τῆς σομῆς τα-
 10 πεινῆ ὄντος ἐς τὸ σπήλαιον, ἔκ ἂν ἰδύναμην εἰδῆναι, ὅτι
 νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ τῇ γοητείᾳ διαφύρων. — Ἀλ-
 λά πρὸς τῆς μαντικῆς, τί δὲ ὁ ἤρως ἐστίν; ἀγνοῶ γάρ.
 ΤΡΟΦ. Ἐξ ἀνδρώπης τι καὶ θεῶν σύνθετον. ΜΕΝ. Ὅ
 μήτε ἀνθρωπὸς ἐστίν, ὡς φῆς, μήτε θεὸς, καὶ συναμφοτέρον
 15 ἐστίν. — Νῦν ἔν περ σὺ τὸ θεῶν ἐκείνο ἡμίτομον ἀπελήλυθες;
 ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα,
 ὦ Τροφῶνιε, ὅ, τι καὶ λέγεις· ὅτι μὲν τοι ὄλ' εἰ νεκρὸς,
 ἀκριβῶς ὀρῶ.

* ἐπιδεδημηκῆναι.] Not
adīsse, as in the other Transla-
tion, but *peregrinatus-fuisse*, to-
have-sojourned at. See *Judic.*
Vocal. Sect. 2.

† μάζαν.] A Cake, which
 the Consulters of Trophonius's
 Oracle were wont to carry into
 his Cave, to throw to Serpents
 that were said to infest that
 Place. *Eras.* in *Adag.* de Tro-
 phon. — I do not believe there
 was one Serpent there, except

the Priest of the Oracle, who
 made these Cakes a Perquisite.
 — This Imposture, probably,
 was an Imitation of that of the
 Priests of *Bel*, who daily got
 twelve great Measures of Flour,
 forty Sheep, and six Vessels of
 Wine sent in to that Idol, till
 they were detected by the Pro-
 phet *Daniel*, who exposed them
 to *Cyrus*. See the *Hist.* of *Bel*
 and the Dragon.

Δ Ι Α' Δ. ια'. Ἑρμῆ καὶ Χάρων.

Accounts settled between *Cbaron* and *Mercury*.

ἙΡΜ. † Λογισώμεθα, ὦ πορδμεῦ, εἰ δοκεῖ, ἐπόσα
 μοι ὀφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν
 τι περὶ αὐτῶν. ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῆ. Ἀμεινον

‡ Λογισώμεθα.] I can see
 no Reason for using this Verb,
 here, in the Aor. I. med. subj.

and am confident *Lucian* writ it
 Λογίζωμεθα.

γὰρ

γὰρ ὄρίσται περὶ αὐτῶν, καὶ ἀπραγμονέστερον. ἙΡΜ. Ἀγ-
 κυραν ἰντελαμίνῳ ἰκόμισα πέντε † δραχμῶν. ΧΑΡ. Πολ-
 λὴ λέγεις. ἙΡΜ. Νῆ τὸν Ἀἰδωνέα τῶν πέντε ὠνησάμην,
 καὶ † τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμὰς,
 καὶ ὀβολὸς δύο. ἙΡΜ. || Καὶ ἀκίεραν ὑπὲρ τῆ ἰσιῦ πέντε 5
 ὀβολοὺς ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέτρες προσίδει. ἙΡΜ.
 Καὶ κηρὸν, ὡς ἐπιπλάσαι τῇ σκαφίδι τὰ ἀνωγότα, καὶ
 ἦλθες δέ, καὶ καλωδίον, ἀφ' ἧ τὴν * ὑπέραν ἐποίησας, δύο
 δραχμῶν ἀπαλία. ΧΑΡ. Εὖγε, ἀξία ταῦτα ὠνήσω. ἙΡΜ.
 Ταῦτά ἐστιν, εἰ μὴ τί ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. 10
 Πότε δ' ἔν ταυτ' ἀποδώσειν φῆς; ΧΑΡ. Νῦν μὲν, ὦ Ἑρ-
 μῆ, ἀδύνατον. Ἦν δὲ λοιμός τις ἡ πόλις καὶ ἀλαπίμψῃ
 ἀδρόους τίνας, ἐνέσται τότε § ἀποκερδάναι ἐν τῷ πωλίδει
 παρὰ-

† δραχμῶν.] The Grecian
 ὀβολος was equal in Value to a
 Penny-Farthing, and the sixth
 Part of a Farthing, *English* Mo-
 ney. Six ὀβολοι, made the δρα-
 χμῆ, equal to seven Pence
 three Farthings. An hundred
 δραχμαὶ made the μινάα or
 Mina, equal to three Pounds,
 four Shillings, and seven Pence.
 And sixty Mina made the Ta-
 lent equal to 193 l. 15 s. 00 d.
English. Arbuthnot.

† τροπωτῆρα.] A Strap of
 Leather, with which the Oar
 was tied to the σκαλμός, a
 Piece of Wood fixed on the Bench
 of the Boat, to secure the same
 Oar, when it was not used
Potter's Antiq.

|| Καὶ ἀκίεραν.] I can
 make neither Grammar, nor
 Sense, of these Words, consider-
 ing them as a Part of the Sen-
 tence continued to κατέβαλον
 inclusive, I, therefore, would
 have the Whole to stand thus,
 Καὶ ἀκίεραν ὑπὲρ τῆ ἰσιῦ—
 πέντε ὀβολοὺς ἐγὼ κατέβαλον.
 In which Position, I understand,
 Καὶ ἀκίεραν ὑπὲρ τῆ ἰσιῦ,

as a Continuation of *Mercury's*
 Speech above, and that he would
 have spoken these Words im-
 mediately after ὀβολῶν, if *Cha-
 ron* had not interrupted him by
 saying, Τιθεῖ, &c. By which
 Interruption, or some Slip of
 his Memory, *Mercury*, when he
 comes to ἰσιῦ, forgets the Price
 of the Needle; but, making a
 Pause, and thereby recollecting
 it, he then, intent upon nothing
 but the Sum he had paid, sud-
 denly breaks out into, πέντε
 ὀβολοὺς ἐγὼ κατέβαλον, *I paid*
down five Oboli for it.

* ὑπέραν.] *Funem quo an-
 tennarum cornua transferuntur, a*
Rope by which the Ends of Sail-
yards are traversed. Steph.
 There are two belonging to each
 Yard, one being fastened to
 each Yard-arm or End of the
 Sail-yard, either to draw the
 Sail fuller to the Wind, that is,
 to fill it, as the Expression is;
 or to let it go slanting off, that
 is, to back it, as it is also said.
 They are called the Braces.

§ ἀποκερδάναι.] We must
 not suppose, that *Charon* made
 this

- παραλογιζόμενον τὰ πορθημῖα. ἙΡΜ. Νῦν ἔν' ἐγὼ κα-
θεδῆμαι, τὰ κάκιγα εὐχόμεν^Θ γενέσθαι, ὥς ἂν ἀπὸ τέ-
των ἀπολαύοιμι. ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. Νῦν
δ' ὀλίγοι, ὥς ὁρᾷς, ἀφικνεῖνται ἡμῖν· εἰρήνη γάρ. ἙΡΜ.
5 Ἄρμενον ἔτως, εἰ κ' ἡμῖν παρατείνοιτο ὑπὸ σε τὸ ὄφλημα.
Πλὴν ἀλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων, οἶσθα οἷοι παρεγί-
νοντο ἀνδρεῖοι ἅπαντες, αἵματ^Θ ἀνάπλω, κ' τραυμάτιαι
οἱ πολλοί· νῦν δὲ ἡ φαρμάκῳ τις ὑπὸ τῷ παιδὸς ἀποθα-
νῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γα-
10 τέρη, κ' τὰ σκέλη· ὥχροι γὰρ ἅπαντες, κ' ἀγενεῖς, ἐδὲ
ὅμοιοι ἐκείνοις. Οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἤκω-
σιν, ἐπιβυλεύοντες ἀλλήλοις, ὥς εἰόκασιν. ΧΑΡ. Πάνυ
γὰρ περιπόθητά ἐστι ταῦτα. ἙΡΜ. Οὐκ ἔν' ἐγὼ δόξαι-
μι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα πα-
15 ρὰ σὺ.

this Gain, by cheating the
Shades. That was impossible,
because each, bringing down
but his bare ναῦλον, or Passage-
Piece, could not be cheated of
more. The Case was, the
Toll of the infernal Ferry be-
longed not to *Charon*, but to
Æacus, who rented it from
Pluto. But *Charon*, being the

Collector of it, might have
cheated *Æacus*, when he fer-
ried over the Dead in such
Crouds, that it was hard for a-
ny one, but himself, to know
how many he took over, at a
Time. This appears from *Dial.*
XXIII. Paragr. 1. concerning
Æacus.

ΔΙΑΛ. ιβ'. Πλέτων^Θ κ' Ἑρμῆ.

The four following *Dialogues* expose the abject and base Trade of
Legacy-Hunting.

ΠΛΟΥΤ. ΤΟΝ γέροντα εἶσθα, τὸν πάνυ γεγηρακότα
λέγω, τὸν πλεῖστον Εὐκράτην, ὃ παῖδες
μὲν ἔκ εἰσιν, οἱ τὸν κλῆρον δὲ θνητῶν πεντακισμῦριοι.
ἙΡΜ. Ναὶ, τὸν Σικυώνιον φῆς· τί ἔν; ΠΛΟΥΤ. Ἐκεῖ-
νον μὲν, ὦ Ἑρμῆ, ζῆν ἴασον ἐπὶ τοῖς ἐννεήκοις ἔτεσιν, ἃ
βεδίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα (εἴγε οἶόν τε ἦν) κ'
ἔτι πλείω· τὴς δὲ γε κόλακας αὐτῷ, Χαρίων τὸν νέον κ'
Δάμωνα, κ' τὴς ἄλλης κατάσπασον ἐφεξῆς ἅπαντας.
ἙΡΜ. Ἀτοπον ἂν δόξειε τὸ τοιῦτον. ΠΛΟΥΤ. Οὐ μὲν
ἔν, ἀλλὰ δικαιοτάτον· τί γὰρ ἐκεῖνοι παθόντες, εὐχοντα,
ἀποθανεῖν ἐκεῖνον; ἢ τῶν χρημάτων ἀντιποιεῖσθαι, ἐδὲ,
πρὸς ἡ-

προσέκοντες ; ὁ δὲ πάντων ἐστὶ μιαιώτατον, ὅτι καὶ τοιαῦτα
 εὐχόμενοι, ὅμως θεραπεύουσιν ἐν γε τῷ φανερῷ καὶ νοσῶντι,
 ἃ μὲν βυλεύονται, πᾶσι πρόδηλα· δύσιν δὲ ὅμως ὑπὶ-
 σχνῶνται ἢν ῥαίσῃ, καὶ ὅλως, * ποικίλη τίς ἡ κολακεία
 τῶν ἀνδρῶν· διὰ ταῦτα ὁ μὲν ἐγὼ ἀδανάτω, οἱ δὲ προα- 5
 πύττωσαν αὐτὴ μάτην ἐπιχανόντες. ΕΡΜ. Γελοῖα πείσονται,
 πανῆργαι ὄντες· πολλὰ κακῶν εὖ μάλα διαβηκο-
 λιῖ αὐτὲς, καὶ ἐπιελπίζει· καὶ ὅλως, αἰὲ θανόντι ἰοικώς, ἐρ-
 ῶνται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἤδη τὸν κλῆρον ἐν
 σφίσι διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς ἑαυτὲς 10
 τιθέντες. ΠΛΟΥΤ. Οὐκ ἔν μὲν ἀποδυσάμεν τὸ γῆ-
 ρας ὥσπερ Ἰόλως, ἀνθησάτω· οἶδ' ἀπὸ μίσων τῶν ἐλπί-
 δων, τὸν ὄνειροποληθέντα πλεῖτον ἀπολιπόντες, ἡκέττωσαν
 ἤδη κακοὶ † κακῶς ἀποθανόντες. ΕΡΜ. Ἀμέλῃσον, ὦ
 Πλάτων, || μετελεύσομαι γάρ σοι ἤδη αὐτὲς καθ' ἕνα ἐξῆς. 15
 Ἐπὶ δὲ οἶμαι ἴσι. ΠΛΟΥΤ. Κατάσπα· ὁ δὲ § παρα-
 πέμψει ἕκαστον, ἀντὶ γέροντι αὐδὺς ἔφη· γινόμην.

* ποικίλη.] Ποικίλος, properly, signifies party coloured, or, of-divers-Colors. And I take the Meaning to be, that the cringing Behaviour of these Men is not of a Piece ; for, at the same Time that their Designs are palpable, they make Shew of the greatest Concern, by Sacrificing, &c.

† κακῶς.] Like Villains.

|| μετελεύσομαι.] The English Expression, I-will-go-for, seems to me to come fuller up to μετελεύσομαι than accersam, which, strictly, signifies, I-will-cite-before you. Μετέρχομαι is often taken in a more extraordinary Signification than this,

which is that of, Ulcifer, as τὸς Φονέας τοῦ πατρὸς μετῆλθον, in Dial. XVIII. Which Sense, I suppose, it borrows from its more natural one of persecutor, or assessor, “to overtake the Guilty.”

§ παραπέμψει.] The other Translation renders this Word, præmittet. But παραπέμψω most commonly signifies deduco, co-attend, or wait-upon-a-Person-from-one-Place-to-another ; never, præmitto. So that παραπέμψει, here, means (as we commonly say in English) He-will attend-upon, or, see-each of-them, to his Grave.

ΔΙΑΛ. ιγ'. Τερψίων & Πλάτων.

ΤΕΡΨ. ΤΟῦτο, ὦ Πλάτων, δίκαιον, ἐμὲ μὲν τεθνάναι
 τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ
 ἐννεήκοντα γέροντα Θέκριτον ζῆν ἔτι ; ΠΛΟΥΤ. Δικαιο-
 τατον μὲν ὢν, ὦ Τερψίων, εἴ γε ὁ μὲν ζῇ, μηδὲνα εὐχό-
 μεν

μιν· ἀποθανεῖν τῶν φίλων. Σὺ δὲ, παρὰ πάντα τὸν χρό-
 νον ἐπιβέβλευς αὐτῷ, περιμένων τὸν κληρον. ΤΕΡΨ. Οὐ
 γὰρ ἔχρην γέροντα ὄντα, κ' μηκέτι χρήσασθαι τῷ πλά-
 τῳ αὐτὸν δυνάμενον, ἀπειθεῖν τῷ βίῳ, παραχωρήσαντα
 5 τοῖς νέοις; ΠΛΟΥΤ. Καὶνὰ, ὦ Τερψίων, νομοθετεῖς, τὸν
 μηκέτι τῷ πλάτῳ χρήσασθαι δυνάμενον πρὸς ἡδονήν, ἀπο-
 θήσκειν. Τὸ δὲ ἄλλως μοῖρα κ' ἡ φύσις διέταξεν. ΤΕΡΨ.
 Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρην γὰρ
 τὸ πρᾶγμα ἐξῆς πῶς γίνεσθαι, τὸν πρεσβύτερον, πρὸ-
 10 τερον, κ' μετὰ τῷτον, ὅς τις κ' τῇ ἡλικίᾳ μετ' αὐτόν· ἀνα-
 στρέφεισθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρον, ὁδόν-
 τας τρεῖς ἔτι λοιπὰς ἔχοντα, μόγις ὀρῶντα, οἰκίταις τι-
 τράσιν ἐπικικυφότα, κορυζῆς μὲν τῇ ῥῖνᾳ, λήμης δὲ τὸς
 ὀφθαλμοὺς μετὸν ὄλῃα, ἔδιν ἔτι ἡδὺ εἰδότα, ἔμψυχόν τινα
 15 τάφον ὑπὸ τῶν νέων καταγιγνώμενον, ἀποθήσκειν δὲ καλ-
 λίστης, κ' ἐρῶμενεγάτης νεανίσκου. Ἄνω γὰρ ποταμῶν
 τῷτό γι. Ἡ τὸ τελευταῖον εἰδέναι ἔχρην, ὥστε * κ' †
 τιθιγέται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν εἴης
 ἱδερᾶπιον. Νῦν δὲ τὸ τῆς παροιμίας, Ἡ ἄμαξα τὸν
 20 βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα μὲν, ὦ Τερψίων,
 πολὺ συνειτώτερα γίνεται, ἥπερ σοι δοκεῖ.---Καὶ ὑμῖς δὲ
 τί παρόντες, ἀλλοτρίοις † ἐπιχαίριτε, κ' τοῖς ἀτίκτοις
 τῶν γερόντων § εἰσποισίτε, φέροντες αὐτοὺς; τοιγαρὶν γί-
 λωτα

* κ'.] I can fix no satisfacto-
 ry Meaning to this Particle, in
 this Place.

† τιθιγέται.] I take this
 to be the first Fut. mid. as it
 were from τιθιγέω. Hedericus
 gives τιθιγέομαι, as well as
 θανῶμαι, as a first Fut. mid. to
 the Verb θνήσκω: But it is to
 be understood, that each is bor-
 rowed to θνήσκω, from similar
 Present Tenses; that is, as
 τιθιγέομαι cannot really be
 formed from θνήσκω, but from
 τιθιγέω; so θανῶμαι must
 come from its similar Theme
 θάω, though neither τιθιγέω

nor θάω are used in the Greek
 Tongue. This I have said, for
 the Sake of Beginners, who are
 also to observe, that all borrow-
 ed Tenses (with which the
 Greek Language vastly abounds)
 are formed from their natural
 Present Tenses generally out of
 Use; as ἔρχομαι hath the Fut.
 1. mid. ἐλεύσομαι from ἐλεύθω,
 not used.

† ἐπιχαίριτε.] Ἐπιχαί-
 νετε, inbiatis. Bourdel. from a
 MS.

§ εἰσποισίτε.] Ἐισποισίω,
 says Stephanus, sonat facio-intra,
 i. e. facio-ut sit-intra, & velut,
 introduce; and hence, he shews,
 it

λωτα ὀφλισκάνετι, πρὸς ἐκείνων κατορυτλίμενοι· τὸ κ' πρᾶγ-
 μα τοῖς πολλοῖς ἡδιστον γίνεται. Ὅσῳ γὰρ ὑμεῖς ἀποδα-
 νεῖν εὐχισθε, τοσέτῳ ἅπασιν ἡδὺ προαποδανεῖν ὑμᾶς αὐ-
 τῶν. Καινὴν γάρ τινα ταύτην τέχνην ἐπιμενοῦκατε, γραῶν
 κ' γερόντων ἱρῶντες, κ' μάλιγα, εἰ ἄτεκνοι εἴεν· οἱ δὲ ἐν- 5
 τεκνοι, ὑμῖν ἀνέραστοι.---Καί τοι πολλοὶ ἤδη τῶν ἱρωμένων
 συνέντες ὑμῶν τὴν πανουργίαν τῷ ἱρωτῷ, ἣν κ' τύχῳσι
 παῖδας ἔχοντες, μισεῖν αὐτὰς πλάττονται, ὡς κ' αὐτοὶ
 ἱραγὰς ἔχουσιν. Εἴτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν
 μὲν οἱ πάλαι δωροφορήσαντες, ὁ δὲ παῖς, κ' ἡ φύσις, 10
 ὥσπερ ἐγὼ δίκαιον, κρατῶσι πάντων· οἱ δὲ, ὑποπρίσι
 τῆς ὀδόντας, ἀποσφυγόντες. ΤΕΡΨ. Ἀληθῆ ταῦτα
 φῆς.---Ἐμῷ γὺν Θέκριτῷ πόσα κατέφαγεν, αἰὶ τιθῆ-
 ξισθαί δοκῶν, κ' ὅποτε εἰσίοιμι, ὑποσέγων, κ' μύχιόν τι
 καθάπερ ἐξ ὧν νεοτλὸς ἀτελὴς ὑποκρῶζω; ὥς ἔγωγε ὅσον 15
 αὐτίκα οἴομεν· ἐπιθήσειν αὐτὸν τῆς σοφῆς, ἐμπικον τὰ
 πολλὰ, ὡς μὴ ὑπερβάλλουλό με οἱ ἀντερασαὶ τῇ μεγα-
 λωδωρεῇ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων ἀγρυπνῶ ἐκεί-
 μνη, ἀρίθμῳ ἕκαστα, κ' διατάττω. Ταῦτα γὺν μοι κ'
 τῷ ἀποθανεῖν αἷτια γέγενηται, ἀγρυπνία κ' φροντίδες· ὁ 20
 δὲ τοσῶτόν μοι δέλιον καταπιὼν ἐφισήκει θάπτομένῳ πρῶν
 ἐπιγελῶν. ΠΛΟΥΤ. Εὐγε, ὦ Θέκριτε, ζῶης ἐπιμήκειον,
 πλωτῶν ἅμα, κ' τῶν τοιούτων καταγελῶν· μὴ δὲ πρότερον
 γε σὺ ἀποθάνοις, ἢ προπέμψεις πάντας τῆς κόλακας.
 ΤΕΡΨ. Τῷτο μὲν, ὦ Πλάτων, κ' ἐμοὶ ἡδιστον ἦδη, εἰ κ' 25
 Χαριάδης προτεθνήξεται Θεκρίτη. ΠΛΟΥΤ. Θάρρει, ὦ
 Τερψίων. Καὶ Φεῖδων γὰρ κ' Μέλανθῷ, κ' ὅλως ἅπαντες,
 προελεύσονται αὐτῷ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ.
 Ἐπαιῶ ταῦτα.---Ζῶης ἐπιμήκειον, ὦ Θεκρίτε.

it hath been used to signify *ad-
 opto*, to *adopt*, or *fix* a Person
in one's Family. But it appears
 from his Quotations that, when
 it signifies to *adopt*, it hath af-
 ter it the Accusative Case of the
 Person; and, indeed, here, I
 think, one cannot but under-
 stand ὑμᾶς. The received Sense
 of εἰσποιεῖτε, here, hath been,

vosmet - in - adoptionem - traditis,
 which, in my Translation, I al-
 ter no other Way, than by put-
 ting *inducitis* instead of *traditis*.
 And yet, after all, I cannot
 help thinking, that, here (if
 we consider the Dative Case
 ἀτέκνοις) εἰσποιεῖτε will bet-
 ter signify *vosmet - insinuat*.

ΔΙΑΛ. ΙΔ'. Ζηνοφάντης κ' Καλλιδημίδης.

- ZHN. ΣΥ δὲ, ὦ Καλλιδημίδη, πῶς ἀπείδανες; ἐγὼ μὲν γάρ, ὅτι παράσιτ' ὦν Δεινίη, πλείον τ' ἐκα-
 ν' ἐμφαγὼν, ἀπεπιίγην, οἶσθα· παρῆς γὰρ ἀποδηήσκοντί
 μοι. ΚΑΛ. Παρῆν, ὦ Ζηνοφάντες. Τὸ δὲ ἔμουν, παρα-
 5 δοξόν τι ἐγένετο. Οἶσθα γὰρ κ' σύ πως Πτοιοδῶρον τὸν
 γέροντα. ZHN. Τὸν ἄτεκνον, τὸν πλέσιον, ὃ σι τὰ πολ-
 λα ἤδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπειον,
 ὑπισχνέμεν' * ἐπ' ἔμοι τῷ κληρονόμῳ τεθνήξουσαι· ἐπεὶ
 δὲ τὸ πρᾶγμα ἐς μήκειον ἐπεγίνετο, κ' ὑπὲρ τὸν Τιθωνὸν ὃ
 10 γέρον ἐξ, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον.
 Πριάμει' γὰρ φάρμακον, ἀνέπεισα τὸν οἶνοχόον, ἐπειδὴν
 τάχιγα ὁ Πτοιοδῶρ' αἰτήσῃ πιεῖν (πίνει δὲ ἐπιεικῶς)
 ζωρότερον ἐμβαλλόντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸ κ'
 ἐπιδῆναι αὐτῷ. Εἰ δὲ τῷτο ποιήσῃ, ἐλευθέρων ἐπαμο-
 15 σάμην ἀφίσειν αὐτόν. ZHN. Τί ἂν ἐγένετο; πάνυ γὰρ
 τι παράδοξον εἶναι ἔοικας. ΚΑΛ. Ἐπεὶ τοῖσιν λυσάμενοι
 ἤκομιν, δύο ἤδη ὁ μειρακίσκος κύλικας ἐτοίμους ἔχων, τὴν
 μὲν τῷ Πτοιοδῶρ' τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἐτέραν
 ἔμοι, σφαλεῖς ἔκ οἷδ' ὅπως, ἔμοι μὲν τὸ φάρμακον, Πτοιο-
 20 δῶρ' δὲ τὸ ἀφάρμακτον ἐπιδόκιν. Εἴτα ὁ μὲν ἔπιεν· ἐγὼ
 δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖ' ἀντ' ἐκεί-
 νου νεκρός.---Τί τῷτο γελᾷς, ὦ Ζηνοφάντες; κ' μὴν ἔκ ἔδει
 γε ἐταίρω ἀνδρὶ ἐπιγελαῖν. ZHN. Ἀγεῖα γὰρ, ὦ Καλλι-
 δημίδη, πέποιθας. Ὁ γέρον δὲ τι πρὸς ταῦτα; ΚΑΛ.
 25 Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Εἴτα συνεῖς
 οἶμαι τὸ γεγεννημένον, ἐγέλα κ' αὐτὸς οἶα γε ὁ οἶνοχόος εἴρ-
 γασθαι. ZHN. Πλὴν ἀλλ' ἔδδ' σε τὴν ὁδὸν ἐπίτομον ἐχρῆν
 τραπέσθαι. Ἦκε γὰρ ἔν σοι διὰ τῆς λεωφόρου ἀσφαλί-
 σερων, εἰ κ' ὀλίγῳ βραδύτερ' ἦν.

* ἐπ' ἔμοι τῷ κληρονόμῳ.]
Me bared. Much the same
Way, doth *Budeus* (as *Stepha-*
nus observes) render ἐπὶ παῖσι
 δυὸ τελευτῶν, *decedenti, relic-*
tis duobus filiis; and *Stephanus*,
 in the Class of Phrases where
 ἐπὶ is tak'n for *cum*, quotes

this out of *Herodian*, τῆς ἐπὶ
 παῖσι διαδόχοις τελευτήσαν-
 τας, *quo died, leaving Chil-*
dren their Successors. Though it
 still appears to me a harsh and
 extraordinary Mode of Expres-
 sion.

Δ Ι Α' Λ. ιε'. Κνήμων κ' Δαμνίππυς.

KNHM. ΤΟΥΤΟ ΕΚΕΙΝΟ ΤΗΣ ΠΑΡΟΙΜΙΑΣ, 'Ο ΞΕΒΡΟΣ Τὸν
 ΛΕΟΝΤΑ. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνή-
 μων; KNHM. Πυνθάνη, ὅ, τι ἀγανακτῶ; κληρονόμον
 ἀκῆσι. καταλέλοιπα, κατασοφισθεῖς ὁ ἄθλιος, ὅς ἐβου-
 λόμην ἂν μάλιγα σχεῖν τὰμὰ, παραλιπών. ΔΑΜ. Πῶς 5
 τῷτ' ἐγένετο; KNHM. Ἐρμόλαον τὸν πάνυ πλῆσιον ἄτικ-
 νον ὄντα, ἐθεράπευον * ἐπὶ θανάτῳ κἀκεῖν. ἔκ ἀηδὺς
 τῇν θεραπείαν προσίετο. Ἔδοξε δὴ μοι κ' σοφὸν τῷτ' εἶ-
 ναι, δέσδαι διαθήκας εἰς τὸ φανερόν, ἐν αἷς ἐκείνῳ κατα-
 λέλοιπα τὰμὰ πάντα, ὡς κἀκεῖν. ζηλώσεις, κ' τὰ αὐτὰ 10
 πρᾶξεις. ΔΑΜ. Τί ἔν δὴ ἐκεῖν; KNHM. 'Ο, τι μὲν
 † ἔν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις, ἔκ οἶδα.
 Ἐγὼ γὺν ἄφνω ἀπέθανον, τῷ τέγες μοι ἐπιπιεσόντ. κ'
 νῦν Ἐρμόλαός ἔχει τὰμὰ, ὥσπερ τις || λάβραξ, κ' τὸ †
 ἄγκυσρον τῷ δελίατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, 15
 ἀλλὰ κ' αὐτὸν σε τὸν ἀλῖέα. Ὡς σοφισμα κατὰ σεαυ-
 τῷ συντίθεικας. KNHM. Ἐοικα. Οἰμῶζω τοιγαρῆν.

* ἐπὶ θανάτῳ.] *Sub mor-
 tem*, i. e. *imminente morte*. In
 this, I follow the other *transla-
 tion*, having nothing certain to
 offer to the contrary, except that
 I intirely doubt, whether ἐπὶ
 hath, ever before, been used, in
 such a Sense, and, therefore,
 think it a very strained Accep-
 tation of it. It may, perhaps,
 with some Reason, be taken for
propter, as in the Phrases,
 ἐπ' ἀγῶνι, and ἐπὶ κερδαῖ,
 but that, probably, *Lucian*, if
 he had intended that Sense,
 would have chosen to say, ἐπὶ
 κλήρῳ. I should think, "*usque-
 ad, even to, θανάτῳ*, his
 very *Death*," a natural Sense,
 but that, then, it should be
 θάνατον. Yet *Stephanus* says,

that the Dative Case for the Ac-
 cusative, after ἐπὶ, is used, and
 instances in the Expression,
συνελαμβάνεν ἐπὶ θανάτῳ,
 in *Lucian*, which you may find
 in *Dial. XVI. II.* These I pro-
 pose, but as Conjectures; though,
 perhaps, this last Sense amounts
 to somewhat more.

† ἔν.] *Therefore*, i. e. *because*
 you left him your Fortune.
 This ἔν is, with a little Sort of
 Humour, repeated by *Cnemon*.

|| λάβραξ.] *Lupus, the Pike-
 fish*

† ἄγκυσρον τῷ δελίατι.]
The Hook, by which he thought
 to catch *Hermolaus*, was his
Last Will; and the Bait was
 his Fortune, which he pretended
 to leave him.

Δ Ι Α' Λ.

ΔΙΑΛ. 15'. Χάρωνος κ' Ἑρμῦ.

Charon and Mercury stripping the Shades, before they take them aboard.

- ΧΑΡ. **Α** Κόσαστε ὡς ἔχει ὑμῖν τὰ πρᾶγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, κ' ὑπόσαθρόν ἐστι, κ' διαρρεῖ τὰ πολλὰ κ' ἢ τραπῇ ἐπὶ θάτερα, οἰχέσεται περιτραπέν. Ὑμεῖς δὲ τοσῶτοι ἅμα ἤκειτε, πολλὰ
 5 ἐπιφερόμενοι ἕκαστος. Ἡ ἢ μετὰ τέτων ἐμδῆτε, δίδια μὴ ὕστερον μετανοήσετε, κ' μάλιγα ὅποσοι νῆιν ἔκ ἐπίσασθε. ΝΕΚΡΟΙ. Πῶς ἢ ποιήσαντες εὐπλοήσομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω. Γυμνὸς ἐπιδαίνειν χρῆ, τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡόνος καταλιπόντας. Μόλις γὰρ ἂν κ'
 10 ἔτω δέξαιτο ὑμᾶς τὸ πορθμεῖον.---Σοὶ δὲ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τέττε μὴδὲνα παραδέχισθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ἦ, κ' τὰ * ἐπιπλά, ὥσπερ ἔφην, ἀποβαλὼν. Παρὰ δὲ τὴν ἀποβάθραν ἐς ὧς, διαγίανσκει αὐτῆς, κ' ἀναλάμβανει, γυμνὸς ἐπιδαίνειν ἀναγκάζων. ἙΡΜ. Εὖ λέγεις. Καὶ
 15 ἔτω ποιήσομεν.---Καὶ ἔτοσι τίς ὁ † πρῶτός ἐστι; ΜΕΝ. Μένιππος ἔγωγε. Ἄλλ' ἰδὲ ἡ πῆρα μοι, ὦ Ἑρμῆ, κ' τὸ βάκτρον, ἐς τὴν λίμνην § ἀπορρεῖφθη, τὸν τρίωνα δὲ ἔδ' ἐκόμισα, εὖ ποιῶν. ἙΡΜ. Ἐμδαινι, ὦ Μένιππε ἀνδρῶν ἄριστι, κ' τὴν προεδρίαν ἔχει παρὰ τὸν κυβερνήτην ἐφ'
 20 ὑψηλῷ, ὡς ἐπισκοπῆς ἅπαντας.---Ὁ καλὸς δ' ἔτ' τίς ἐστι; ΧΑΡ. Χαρμόλειος ὁ Μεγαρικὸς ἐπέρατος, ἔ τὸ φίλημα διτάλαντον ἦν. ἙΡΜ. Ἀπόδυδι τοιγαρὲν τὸ κάλλος, κ' τὰ χεῖλη αὐτοῖς φιλήμασι, κ' τὴν κόμην τὴν βαθεῖαν, κ' τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, κ' τὸ δέρμα ὅλον.
 25 Ἐχει καλῶς, εὐζωνος εἰ, ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορ-

* ἐπιπλά.] What we call, in *English*, *Moveables*; but, strictly, such Things as can be carried aboard a Ship, the Word being derived from ἐπὶ and πλέω, *navigo*.

† πρῶτός.] *Menippus*, as has been already observed, hanged himself. As he, therefore, left the World, of his own Accord, he is, here, represented as

coming boldly on, the foremost to the Ferry.

§ ἀπορρεῖφθη.] It must be read ἀπερρεῖφθη, the Aor. 1. pass — *Bourdolotius* has it ἀπορρεῖφθω, and says, “Sana lectio, “quam inutiliter tentant.” But, be it never so sound, I confess, I know not, in what Mood, Tense, and Person, to find it.

Φυρίδα ἔτοσι, καὶ τὸ διάδημα, ὃ βλοσυρὸς, τις ὦν τυγχάνεις; ΛΑΜΠ. Λάμπιχ, Γιλών || τύραννος. ἙΡΜ. Τί ἔν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί ἔν ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἦκειν τύραννον ἄνδρα; ἙΡΜ. Τύραννον μὲν ἐδάμως, νεκρὸν δὲ μάλα· ὥς ἀπόδω ταῦτα, 5 ΛΑΜΠ. Ἰδὲ σοι ὁ πλῆτος ἀπέρξειπται. ἙΡΜ. Καὶ τὸν τύπον ἀπόρξειψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροψίαν βαρῆσαι γὰρ τὸ πορεθμεῖον συνεμπισύνα. ΛΑΜΠ. Οὐκ ἔν, ἀλλὰ τὸ διάδημα ἱασόν με ἔχειν, καὶ τὴν ἰφίσεριδα. ἙΡΜ. Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφεις. ΛΑΜΠ. Εἴω. Τί ἔτι; 10 πάντα γὰρ ἀφῆκα, ὡς ὁρᾷς. ἙΡΜ. Καὶ τὴν ὠμότητα, καὶ τὴν ἄνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργήν, καὶ ταῦτα ἄφεις. ΛΑΜΠ. Ἰδὲ σοι, φίλος εἰμι. ἙΡΜ. Ἑμβαινε ἤδη.— Σὺ δὲ ὁ παχὺς ὁ πολύσαρκος, τίς εἶ; ΔΑΜ. Δαμασίας ἀθλητής. ἙΡΜ. Ναὶ ἰοικας. Οἶδα γὰρ σε πολλάκις 15 ἐν ταῖς παλαῖστροῖς * ἰδών. ΔΑΜ. Ναὶ, ὦ Ἑρμῆ. Ἀλλὰ παράδειξάι με γυμνὸν ὄντα. ἙΡΜ. Οὐ γυμνὸν, ὦ βέλτιτε, τοσαύτας σάρκας περιβεβλημένον· ὥς ἀπόδουθι αὐτάς, ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἔτερον πόδα ὑπερθεῖς μόνον. Ἀλλὰ καὶ τὰς γειφώνας τέττες ἀπόρξειψον, καὶ τὰ 20 κηρύγματα. ΔΑΜ. Ἰδὲ σοι γυμνός, ὡς ὁρᾷς, ἀληθῶς εἰμι, καὶ † ἰσοστάσι τοῖς ἄλλοις νεκροῖς. ἙΡΜ. Οὕτως ἄμεινον ἀδαρῆ εἶναι, ὥς Ἑμβαινε.—Καὶ σὺ δὲ τὸν πλῆτον ἀποδέμενον, ὦ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ ‡ ἐντάφια κόμιζε, μηδὲ τὰ τῶν προ- 25 γόνων

[|| τύραννος.] King, in the original Signification of the Word.

* ἰδών.] Mercury had seen him in the *Palæstræ*, because he was the God of Wrestling.

† ἰσοστάσι.] *Par-ponders*. I cannot see, why the other Translation renders it, *similitudinaria*, when the Word is plainly compounded of ἰσός, *æqualis*, and στάμη, *Statera*, a Ballance; or, rather, ἵσημι, *pondero*; which Signification of ἵσημι is to be found in *Strophanum*.

‡ ἐντάφια.] Nor do I know, why this hath been rendered *epitaphia*. When the Dead had been great Men, or Officers of the State, their ἐντάφια, or *Funerary Garments*, were the Robes or Drefs that belonged to their Office or Station, and must, therefore, have been grand and costly. So, when *Misenus*, *Æneas's* Trumpeter, lies dead, in *Virgil*, the Poet says,

Purpureasq; super vestes velamina nota

Conspiciunt, ———

And,

- γόνων ἀξιώματα. Κατάλιπε δὲ κ' γένε·, κ' δόξαν, κ' εἰ-
ποτέ σε ἡ πόλις ἀνεκέρυξεν * εὐεργέτην δηλοῦσι, κ' τὰς
τῶν ἀνδριῶν ἐπιγραφάς, μηδὲ ὅτι μέγαν τάφον ἐπὶ σοι
ἔχουσαι λέγει. Βαρύνει γὰρ κ' ταῦτα μνημονεύοντα. ΚΡΑΤ.
5 Οὐκ ἐκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν κ' πάθοιμι;
ἙΡΜ. Βαβαί. Σὺ δὲ ὁ ἑνοπλος, τί βῆλεις; ἢ τί τὸ τρέ-
παιον τῷτο φέρεις; † ΚΡΑΤ. Ὅτι νίκησα, ὦ Ἑρμῆ,
κ' ἠρίσευσα, κ' ἡ πόλις ἐτίμησέ με. ἙΡΜ. Ἄφες ἐν γῇ
τὸ τρέπαιον. Ἐν ἅδᾳ γὰρ εἰρήνη, κ' εὖδεν ὕπλυν δεήσει.—
10 Ὁ σιμῶν δὲ ἔτος ἀπὸ γε τῷ σχήματος, κ' ‡ βρενθούμενος,
ὁ τὰς

And, when *Pallas*, the Ge-
neral of the *Arcadians*, lies in
the same Condition,

*Tum geminas vestes ostroque au-
ræque rigentis
Extulit Æneas.*

* εὐεργέτην.] *Beneficium* The
Word, *Benefactor*. hath not
been used by any Classical Wri-
ter, though *Malefactor* has;
which is odd. And yet I can-
not but think it a just and natu-
ral Word, and the most expres-
sive of εὐεργέτης.

† ΚΡΑΤ.] A MS. hath it
ΝΕΚΡΟΣ. *Græc.* — And it
must be right so: For *Craton*
threw down all he had, before;
upon which, *Mercury* challenges
this Shade in Armour. whoever
he was, with his Βαβαί. Σὺ
δὲ ὁ ἑνοπλ· — Which plainly
shews, that he now speaks to a-
nother. It is no Matter for his
Name.

‡ βρενθόμενος.] The Verb
βρενθόμεαι is allowed, on all
Hands, to come from βρεθός;
which, according to *Aristotle*
(as *Stephanus* observes) is a sea-
bird: Εἰς οἱ ἀπὸ τῆς θα-
λάσσης ζῶντες πολέμοιοι ἀλ-
ληλοῖς, εἶδεν βρεθός, κ' λαρός.

Arist. Hist. Animal. Lib. ix. c.
8 Which Words βρεθός, κ'
λαρός *Pliny* (*Lib. x. c. 74.*)
renders by *Anates* & *Gaviae*.
Now, as *Aristotle* makes the
βρεθός, a mere Sea-bird, I can-
not think that *Anas*, signifying
a common Duck or Drake, can
be the Latin of it; so that, by
Anates, *Pliny* must mean some
Sea birds of the Duck or Drake-
Kind. As, then, Birds of this
Kind have Nothing, in which
a Man can naturally be com-
pared to them, except that *slow*
Pace, in which they put one
Foot, as it were deliberately,
before the other; or that *circum-
spect* Look, by which they
seem to take Notice of the Ob-
jects, not only before, but on
each Side of them; or that
harsh, grumbling Noise which
they make, as they go along:
I say, these being the principal
Instances in which a Man can
imitate them, βρενθόμεαι
(strictly, *Brenthum. ag.*, I carry-
my-self-like-a-Brentbus) must, in
its full Sense, mean, *I stalk a-
long, observing every Thing I*
*meet, and grumbling and mutter-
ing, as I go;* which Significa-
tion, in the Participle βρενθό-
μεος, is very applicable to a
Philo-

ὁ τὰς ὀφρῦς ἐπηρκῶς, ὁ ἐπὶ τῶν φροντίδων, τίς ἐστίν, ὁ τὸν βαρύν πόνονα καθεύμενος; MEN. Φιλόσοφος τις, ὃ Ἑρμῆ, μᾶλλον δὲ γόης, καὶ τερατείας μεγός· ὥς ἀπόδυσον καὶ τῦτον, ὃ ψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ κρυπτόμενα. EPM. Κατάθυσ σὺ τὸ σχῆμα πρῶτον, εἴτα καὶ 5 ταῦτα πάντα.---Ω Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃ δὲ ἀμαθείαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρητος, καὶ * λόγους ἀκανθώδεις, καὶ ἐνοίας πολυπλόκους; ἀλλὰ καὶ ματαιοποनीαν μάλα πολλήν, καὶ λῆρον ἐκ ὀλίγον, καὶ ὕδρας, καὶ μικρολογίαν· νῆ Δία, καὶ χρυσίον γε ταῦτι, καὶ ἡδυπάθει- 10 αν δὲ, καὶ ἀναισχυντίαν, καὶ ὀργὴν, καὶ τρυφήν, καὶ μαλακίαν· ὃ λέληθε γὰρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόθυσ, καὶ τὸν τύφον, καὶ τὸ οἶσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ως εἴγε πάντα ταῦτα ἔχων ἰμδαίνεις, ποῖα σπεντηκόντερος δέξαιτο ἂν σε; ΦΙΑ. Ἀποτίθιμαι 15 τοίνυν αὐτά, ἐπιείπερ ἔτω κελεύεις. MEN. Ἀλλὰ καὶ τὸν πόνονα τῦτον ἀποθέσθω, ὃ Ἑρμῆ, βαρύν τι ὄντα, καὶ λασίον, ὥς ὀρεῖς. Πέντε μυνών τρίχες εἰσὶ τηλάχισον. EPM. Εὖ λέγεις. Ἀπόθυσ καὶ τῦτον. ΦΙΑ. Καὶ τίς ὁ ἀποκείρων ἔσαι; EPM. Μένιππος ἔτοσι, λαβὼν πείλεκεν 20 τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν † ἐπικόπῃ τῇ ἀναβάδρᾳ χρησαμένος. MEN. Οὐκ, ὃ Ἑρμῆ, ἀλλὰ πρίονά μοι ἀνάδος, γελοιότερον γὰρ τῦτο. EPM. Ὁ πείλεκος ἱκανός.— MEN. § Εὖγε· ἀνδρωπινώτερον γὰρ νῦν ἀναπέφνης, ἀπο-
θίμνος

Philosopher, as it is expressive of his Gate, his Looks, and his Grumbling at Mankind.

I did not know how to express the above Meaning, in *Latin*, otherwise than by *fastuose-segerens*, which is the Sense, most usually, attributed to this Word, by our Lexicons.

It may not be amiss, here, to observe, that *Lucian* uses this Participle, not only in a Neuter Sense, as in this Place, but also in an Active, when, in *Timon*, he says (and of a Philosopher too) καὶ βρενθυόμενος τὸ πρὸς αὐτὸν. In which Place, βρενθυόμενος, having τὸ after it, re-

tains no more of its full and natural Signification of *Brenthum-agens*, than what relates to the *Noise* the *Brenthus* makes, and so can mean no more than *Muttering* or *Grumbling* somewhat to himself.

* λόγους ἀκανθώδεις.] *Tborny Arguments*; because they are entangled like *Tborns*, or very perplexed; or, perhaps, because One knows not where to take Hold of them.

† ἐπικόπῃ.] *A Chopping Block*.

§ Εὖγε.] If we are to take the Text, as it stands, *Menippus*, here, having chopped off the
E Pbi-

θήμενος αὐτῇ τὴν * κινάβραν. Βέλει μικρὸν ἀφέλωμαι κ' τῶν ὀφρύων; ἙΡΜ. Μάλισα. Ὑπὲρ τὸ μέτωπον γὰρ κ' ταύτας ἐπῆρκειν, ἐκ οἷδ' ἐφ' ὧτ' ἀνατείνων ἑαυτόν. Τί τῷτο; κ' δακρύεις, ὦ κἀδαρμα; κ' πρὸς θάνατον ἀπο-
 5 δειλιάς; ἔμειθε δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρύτατον ὑπὸ μάλης ἔχει. ἙΡΜ. Τί, ὦ Μένιππε; ΜΕΝ. Κολακίαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησιμεύσασαν αὐτῷ. ΦΙΛ. Οὐκᾶν, κ' σὺ, ὦ Μένιππε, ἀπόθευ τὴν ἐλευθερίαν, κ' † παρ-
 ῥησίαν, κ' τὸ ἄλυτον, κ' τὸ γενναῖον, κ' τὸν γέλωτα.
 10 Μόνος γὰρ τῶν ἄλλων γελάς; ἙΡΜ. Μηδαμῶς. Ἀλλὰ κ' ἔχει ταῦτα, κῆφα γὰρ κ' πάνυ εὐφορα ὄντα, κ' πρὸς τὸν

Philosopher's Beard, must be supposed to turn to *Mercury*, and say, *O brave! for now you have-made him-appear*, or *look, more like-a-Man*, ἀποδέμενος αὐτῇ τὴν κινάβραν, having put away, that is, taken off, his Dirt; in which Speech, *Menippus* attributes his own Action to *Mercury*, as he had executed it under his Direction, and, besides, would, as it were, pay *Mercury* a Compliment, by giving him the Honour of it.

The other Translation says, *Euge! Humanior nunc appares, deposito bircino faetore*, taking no Notice of αὐτόν, and as if *Menippus* spoke to the *Philosopher*. Besides, ἀναφαίνω never signifies *appareo*. But, were I allowed to alter the Text, I should think the Whole would stand much more naturally thus: ἙΡΜ. Ὁ πῶλεχες ἱκανός—Εὐγὲ ἀνθρωπινώτερον γὰρ νῦν ἀναπέφνης, ἀποθέμενος αὐτῇ τὴν κινάβραν. ΜΕΝ. Βέλει μικρὸν ἀφέλωμαι κ' τῶν ὀφρύων; ἙΡΜ. Μάλισα, &c.

* κινάβραν.] Κίναβρα is reckoned, properly, to signify

κύνων βρωσίς, the Food of Dogs. As Dogs, then, are fond of keeping or hiding their Meat, till it stinks, I suppose that any Thing, that is dirty and stinking, might have been called κίναβρα (though *Stephanus* gives us no Instance of the Use of the Word, except in this very Place) and it seems also, that it is for this Reason, that the *Stench* from the Arm-pits (if I may so call them) of Goats, hath been called by this Name, as *Suidas* and *Hesychius* say it is. — Were I allowed to make a new Latin Word, and to understand κίναβρα, in my own Way, I would, from a Consideration of the very Thing *Lucian* here calls by that Name (which certainly is the *Philosopher's* Bead) render it, *birsutiem-olentem*, his stinking-Shag of a Beard.

† ἀνατείνων.] The strict Rendering is, *sursum-extendens*, stretching - himself - upward, by which is meant his assuming an high, or haughty Air.

‡ παρῤῥησίαν.] A Freedom of Speech, that is, the Speaking One's Mind boldly.

|| κατάπλυν χρῆσιμα.---Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθῃ τῶν
ρημάτων τὴν τοσαύτην ἀπειραντολογίαν, καὶ * ἀντιθέσεις, καὶ
† παρισώσεις, καὶ ‡ περιόδους, καὶ ** βαρβαρισμούς, καὶ τ'
ἄλλα ||| βάρη τῶν λόγων. PHT. Εἶεν, ἰδὲ, ἀποτίθεται.
* EPM. Εὖ ἔχει. Ὡς γὰρ λύει τὰ ἀπόγεια, τὴν § ἀποβάθραν 5
ἀνελώμεθα, τὸ ἀγκύριον ἀνеспάσθω, πέτασον τὸ ἴσιον, εὐ-
δυνε, ὃ πορδμεῦ, τὸ πεδάλιον. Ἐυπάθωμεν.---Τί οἰμώ-
ζετε, ὦ μάταιοι, καὶ μάλιτα ὁ φιλόσοφος σὺ, ὁ ἀετίως τὸν

|| καταπλύν.] properly a
Passage-by-Water-downward ;
and so taken here, as they were
to sail *down* to Hell. I know
not how to call it, in *Latin*.

* ἀντιθέσεις.] An *Antithesis*,
according to *Aristotle*, is a
Figure in Rhetoric, implying a
Contrariety, both in the Words
and the Sense, or in one or o-
ther of them. For Example :
“ It is not just that this Man,
“ possessing my Wealth, should
“ be rich ; and that I, parting
“ with what I have, should be
“ a Beggar. ” *Arist. Rhet.*
Here *Parting-with* is opposed
to *Possessing*, and *being rich*, to
being a Beggar.

† παρισώσεις.] The *Parisosis*
is another Figure, whereof
the Parts are neither alike, nor
contrary, but equal. For Ex-
ample, *They will not fight, ei-*
ther because they want Men, or
because they want Money. *Arist.*
ibid. Here the *Want of Money* is
neither like, nor contrary to the
Want of Men ; but both are e-
qually good Reasons, for not
undertaking a War.

‡ περίοδος.] A *Period* is a
complete Sentence. The Rhe-
toricians took great Pains to
make their Periods, or Senten-
ces, full and harmonious, so
as that they may be spoken with
Ease, and heard with Pleasure,

which they justly reckoned no
inconsiderable Part of their O-
ratory.

** βαρβαρισμούς.] *Eustathius*, upon Il. 2, says that a
“ *Barbarism* is a wrong Pro-
“ nunciation of Words and
“ *Tones*. ” Probably, then,
the Orators in *Lucian's Days*,
like some in ours, corrupted the
true and natural Pronunciation
of their Words, out of an Affec-
tation of fine Speaking, and so
made *Barbarisms*. — I have
often heard one, who would pass
for a very fine Speaker in a *Cof-*
fee-house, swear aloud, that
there was not a single Tittle of
Truth, in any one *Noose Peeper*.
We now are never shocked with
the Name, or Idea, of *Tyranny*
upon our Stage, both being dis-
guised in that elegant Word,
Terrany : And some Clergy-
men, otherwise good Preachers,
before they begin their Ser-
mons, pray, “ That in all their
Works *buggun*, *continood*, &c.
they may *glorryfee* (God's) *bolly*,
&c.

||| βάρη.] *Weights*. Ironical-
ly, because affected Figures,
and barbarous Pronunciations,
are the silly and vile Levities of
Oratory.

§ ἀποβάθραν.] *Dr. Potter*
says it was a *Stepping-board* laid
from the Ship to the Shore,
which the Name also implies.

πῶγων

πώγωνα διδωμένος; ΦΙΛ. * Ὅτι, ὃ Ἑρμῆς, ἀθάνατον
 ἤμην τὴν ψυχὴν ὑπάρχειν. MEN. Ψεύδεται. Ἄλλα
 γὰρ ἴσκει λυπεῖν αὐτόν. EPM. Τὰ ποῖα; MEN. Ὅτι
 μηκέτι δειπνήσει πολυτελῇ δεῖπνα, μηδὲ νύκτωρ ἐξιὼν,
 5 ἅπαντας λαιδάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας,
 περίεισιν ἐν κύκλῳ τὰ χαμαιτυπιῖα· καὶ ἰῶδιν ἐξαπατῶν
 τὰς νέες, ἐπὶ τῇ σοφίᾳ ἀργύρεον λήψεται. Ταῦτα λυπεῖ
 αὐτόν. ΦΙΛ. Σὺ δὲ, ὃ Μένιππε, ἐκ ἄχθῃ ἀποθανών;
 MEN. Πῶς, ὅς || ἔσπευσα ἐπὶ τὸν θάνατον, καλίσαντος
 10 μηδεὶός;— Ἄλλὰ μεταξὺ λόγων, ὃ κραυγὴ τις ἀκέσται,
 ὥσπερ τινῶν ἀπὸ γῆς βοώντων; EPM. Ναί, ὃ Μένιππε
 ἐκ ἀφ' ἑνός γε χώρου, ἀλλ' οἱ μὲν ἐς τὴν § ἐκκλησίαν συνελ-
 θόντες, ἄσμενοι γελῶσι πάσις ἐπὶ τῷ Λαμπίχῳ θανάτῳ, καὶ
 ἡ γυνὴ αὐτῆς συνέχεται πρὸς τῶν γυναικῶν, καὶ τὰ παῖδια
 15 νεογνά ὄντα, ὁμοίως κακέϊνα ὑπὸ τῶν παίδων βάλλεται

* Ὅτι, &c.] *Because, says he, I thought my Soul was immortal. But, since he, here, speaks and converses, and, therefore, enjoys the Existence of his Soul after Death. What can he mean by saying, he thought his Soul immortal? Is not this Existence after Death, what Men understand by Immortality? I know not, whether it will lessen this Inconsistency to observe, that the Antients supposed a certain State of the Dead in dreary and gloomy Mansions, where they enjoyed little or no Happiness, and which Virgil calls,*

—*Tristes sine sole domos,—*

Loca turbida —

And, that they also imagined another Mansion of Light and Bliss, where

—*Solemque suum, sua sidera perunt.*

And, therefore, that this latter State might have been what this Philosopher expected, and, for that Reason, without it, reckons himself dead.

A Friend hath, upon this Place, observed to me, “ That

“ *Lucian, in several Places, gives broad Hints (so much at a Loss was this very great Man, directed by our so much boasted Natural Reason) that there is Nothing left of us, but Dust, and perishable Sculls and Bones; and that, when he speaks of Conversation, and Punishments, and Rewards, &c. he seems to ridicule these Things, as Fictions of Poets and superstitious People. How, then, can he make the Dead speak and reason? By a Figure, and in the Way of Fable.*”

|| ἔσπευσα.] *Because he hanged himself, as before observed.*

§ ἐκκλησίαν.] *The Assembly of the Free-men or People of Athens, when met together to pass Laws or Decrees, was called ἐκκλήσια. Here the Subjects of the Tyrant Lampichus meet to form such a Free-assembly, having gained their Liberty by his Death.*

ἀφθόρισ

ἄφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον τὸν ῥήτορα
 ἱπαινεῖσιν ἐν Σικυῶνι, ἐπιταφίως λόγους διεξιόντα ἐπὶ Κρά-
 τανι τότε. Καὶ νῦν Δία γε, ἡ Δαμασίη μήτηρ κωκύουσα,
 ἐξάρχει τῷ θρήνῳ σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.---Σὶ δὲ
 ἄδεις, ὦ Μένιππε, δακρύει. Καθ' ἡσυχίαν δὲ κεῖσθαι μό- 5
 νος. MEN. Οὐδαμῶς, ἀλλ' ἀκῆσθ τῶν κυνῶν μετ' ὀλίγον
 ὠρυομένων οἵκτιρον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτομένων τοῖς
 πτεροῖς, ὅπότ' ἂν συνελθῶσις θάπτωσί με. EPM. Γεν-
 νάδας εἶ, ὦ Μένιππε.---Ἀλλ' ἐπεὶ καταπιπτεύκαμεν ἡμεῖς,
 ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθείαν ἐκείνην προῖ- 10
 όντες. Ἐγὼ δὲ, καὶ ὁ πορθμεύς, ἄλλως * μετελευσόμεθα.
 MEN. Εὐπλοεῖτε, ὦ Ἑρμῆ.---Προΐωμεν δὲ καὶ ἡμεῖς.---
 Τί ὅν ἐτι καὶ μέλλετε; δικασθῆναι διήσει, καὶ τὰς καταδί-
 κας φασὶν εἶναι βαρείας, τροχᾶς, καὶ γύπας, καὶ λίθους.
 Δειχθήσεται δὲ ὁ ἰκάσθῃ βίος. 15

* μετελευσόμεθα.] *We will-go-for.*

ΔΙΑΛ. ιζ'. Κράτητος καὶ Διογένης.

Both Biters bitten.

ΚΡΑΤ. ΜΟΪΡΙΧΟΝ τὸν πλέσιον ἰγνώσκεις, ὦ Διογένης,
 τὸν πᾶν πλέσιον, τὸν ἐκ Κορίνθου, τὸν τὰς
 πολλὰς ὀλκάδας ἔχοντα, ὃ ἀνέψιδος Ἀριστεῆς, πλέσιος
 καὶ αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰῶθει ἐπιλίγειν, * Ἡ μ'
 ἀνάειρ, ἢ ἐγὼ σι. ΔΙΟΓ. Τίνος ἔνικα, ὦ Κράτης, ἐπι- 5
 ράπτουσιν ἀλλήλους; ΚΡΑΤ. Τῷ κλήρῳ ἔνικα ἰκάτερος, ἡλι-
 κιῶται ὅλεις. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθειλο,
 Ἀριστεῖαν μὲν ὁ Μοΐριχος, εἰ προαποθάνοι, δισπότην ἀφίεις
 τῶν ἑαυτῷ πᾶντων· Μοΐριχον δὲ ὁ Ἀριστεῆς, εἰ προαπέλθοι
 αὐτῷ. Ταῦτα μὲν ἐγέγραπτο. Οἱ δὲ ἰδεράπτουσιν ἀλλήλους, 10
 ὑπερβαλλόμενοι τῇ κολακείᾳ. Καὶ οἱ μάντις, εἴτε ἀπὸ

* Ἡ μ' ἀνάειρ, ἢ ἐγὼ σι.]
Lift me, or I will lift you : The
Words of Ajax wrestling with
Ulysses, in Hom. Il. Lib. xxiii.
by which (when neither could
throw the other) Ajax meant,
Either I will give you a Chance
of throwing me, by letting you
lift me, or Do you give me one

of throwing you, by letting
 me lift you.

In *Mæricus's Mouth*, the
 Words mean, *Yours or Mine*,
 with Regard to his own and
Aristeus's Estate. I do not
 know, why ἀνάειρ hath been
 rendered *confice*, in the other
 Translation.

τῶν ἄφρων τιμμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειρά-
 των, ὥς γε † Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πύθι^{ος} αὐτὸς,
 ἄρτι μὲν Ἀριστεῖα παριῖχε τὸ κράτ^{ος}, ἄρτι δὲ Μοιρίχῳ.
 Καὶ τὰ τέλαιντα, ποτὲ μὲν ἐπὶ τῷτον, νῦν δ' ἐπ' ἐκείνῳ
 ἔρριπτε. ΔΙΟΓ. Τί ὦν σέρας ἰγύνετο, ὦ Κράτης; ἀκῦσαι
 5 γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθιάσιν ἐπὶ μιᾷς ἡμέρας
 οἱ δὲ κλῆροι, ἐς Εὐνόμιον καὶ Θερασυκλία περικλῆδον, ἀμφω
 συγγενεῖς ὄντας, ὑδὲ πώποτε * προμαντευομένους ἔτω γινέ-
 σθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ Σικυνῶν^{ος} ἐς Κίρραν,
 10 κατὰ μέσον τὸν πόρον πλαιγίῳ περιπεσόντες τῷ Ἰάπυγι,
 αὐτράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε
 ἐν τῷ βίῳ ἡμεν, ὑδὲν τοιοῦτο ἐνενοῦμεν περὶ ἀλλήλων· ἔτε
 πώποτε ἐυξάμην Ἀντισθένην ἀποθανεῖν, ὥς κληρονομήσαιμι
 τῆς βακχηρίας αὐτῷ (εἶχεν δὲ πᾶν καρτεράν ἐκ § κοτύνης
 15 ποιοσάμεν^{ος}) ἔτε οἶμαι σὺ, ὦ Κράτης, ἐπεδύμεις κληρο-
 νομεῖν, ἀποθανόντ^{ος} ἐμῷ, τὰ κλήματα, καὶ τὸν πίδακον, καὶ
 τὴν πῆραν, † χοίνικας δύο θέρμων ἔχουσιν. ΚΡΑΤ. Οὐ-
 δὲν

† [Χαλδαίων παῖδες.]

That is, the Chaldeans. So we read, in the Old Testament, the Children of Ammon, for the Ammonites; the Children of the Prophets, for the Prophets, &c. αὐτὸς, Himself; that is, even the greatest Oracle.

* προμαντευομένους.] The Verb προμαντεύομαι, as far as I can find, always signifies vaticinator, to prophesy. The Manner, in which a Word is circumstantiated, in the Text, is often the best Means of coming at the Sense of it; and, therefore, I am humbly of Opinion, as Mac-

richus and Aristeas were no Prophets, nor could, therefore, be said to prophesy, that προμαντευομένους must here signify a vaticus-prædiscentes, because they are, in the Text, represented as Persons that consulted many Oracles. The other Translation renders it, de his nihil prædixerant Divini; which, as a Translation I do not understand.

§ κοτύνης.] The Olympic Crown was made from this Tree. Bourd.

† χοίνικας.] The Attic Measure of Dry Things.

	Pecks.	Gall.	Pints.	Solid Inches.
Κοχλάριον	ο	ο	ο	0,276 $\frac{7}{8}$
Κόαθ ^{ος}	ο	ο	ο	2,763 $\frac{1}{2}$
Ὁξύβαφον	ο	ο	ο	4,144 $\frac{3}{4}$
Κοτύλη	ο	ο	ο	16,579
Ξίτης	ο	ο	ο	33,158
Χοίνιξ	ο	ο	ι	15,705 $\frac{3}{4}$
Μίδιμον ^{ος}	4	ο	ις	3,501

ARBUTHNOT.

δὴν γὰρ μοι τέτων ἔδει, ἀλλ' ἔδὲ σοι, ὦ Διόγηνες. Ἄ γὰρ
 ἱχρῆν, σύ τε Ἀντισθένης κληρονομήσας, καὶ ἐγὼ σὺ, πολ-
 λῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα
 ταῦτα φῆς; ΚΡΑΤ. Σοφίαν, * αὐτάρκειαν, ἀλήθειαν,
 παρρησίαν, ἡλευθερίαν. ΔΙΟΓ. Νὴ Δία μέμνημαι, τῷ
 5 τὸν διαδεξάμενον τὸν πλεῖστον παρ' Ἀντισθένης, καὶ σοι ἔτι
 πλείω καταλιπὼν. ΚΡΑΤ. Ἄλλ' οἱ ἄλλοι ἡμέλων τῶν
 τοιούτων κτημάτων, καὶ ἔδεις ἰθεράπευεν ἡμᾶς, κληρονομήσειν
 προσδοκῶν ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ.
 Εἰκότως. Οὐ γὰρ εἶχον ἔνθα δέξαιτο τὰ τοιαῦτα παρ'
 10 ἡμῶν, διερῖνηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν
 βαλαντίων. Ὡς ἐῖποτε καὶ ἰμβάλλοι τις ἐς αὐτὸς ἢ σο-
 φίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν εὐθύς, καὶ διέρρει,
 τῷ πυθμίνῳ γίγειν ὃ δυναμένῳ ὅσον τι πάσχειν αἱ τῷ
 Δαναῷ † αὐταὶ παρθένοι, ἐς τὸν τετρυπημένον πίθον
 15 ἱπαντλῆσαι. Τὸ δὲ χρυσίον, ὁδῶσι, καὶ ὄνυξι, καὶ πάσῃ
 μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκὲν ἡμεῖς μὲν ἔχομεν καὶ
 ταῦθα τὸν πλεῖστον οἱ δὲ ὀβολὸν ἤξεσι κομίζοντες, καὶ τῷ
 20 τὸν ἄχρι τῷ πορθμείως.

* αὐτάρκειαν.] *Self-sufficiency*: Of which the Stoics and Cynics boasted so much; as Horace tells one of them — *fers te nullius egentem*. — It has been rendered, *frugalitatem*, which it sometimes signifies: But, here,

the other Meaning seems much more applicable.

† αὐταὶ.] *These*, says he, pointing to them, because they were hard by him, as being in Hell,

As History is the best Comment upon the three following *Dialogues*, I have thought proper to present the young Reader with the following Stories, concerning the great Men who speak in them.

The Story of PHILIP.

Philip, King of *Macedonia*, was educated, at *Thebes*, under *Epaminondas*, the greatest Commander and Philosopher of his Age. King *Amyntas*, his Father, had been obliged to send him there, as an Hostage. As soon as he came to the Crown of *Macedonia*, his Dominions were invaded, at once, by the *Pæonians*, *Illyrians*, *Thracians*, and *Athenians*. The *Pæonians* and *Thracians* he bought off with Money, and then defeated the *Athenians* and *Illyrians*. He also conquered the *Thessalians*, though their Horse, then, by far the best in all *Greece*, made the Victory very difficult, He likewise beat the *Eleans*, re-
 markable

markable for being the ablest Spear men, and the *Mantineans*, reckoned the best Targeteers. After this, the *Thebans* invited him to head them, in their War with the *Phocians*; but, upon his Marching into *Greece* with that Design, the *Phocians*, jointly with the *Athenians* and *Lacedæmonians*, who were all struck with a Panic, upon his Approach, sent Ambassadors to him, to sue for a Peace. On the other Hand, the *Thebans*, who had engaged him in the Expedition, sent him Ambassadors also, to desire he would prosecute the War, with all Vigour. *Philip*, upon this, took an Oath separately to the Ambassadors of each Party, that he would act as they differently requested, insisting, in the mean Time, on their Secrecy: Whereby, lulling all Sides into a profound Security, he seized the Streights of *Thermopylæ*, and, thereby, got a Footing in *Greece*, which he never quitted, till he enslaved all the States thereof. He besieged the powerful City *Olynthus*; but took it, by the Treachery of the Governors, whom he largely bribed to betray it to him. Two Brothers, contending about the Crown of *Thrace*, submitted their Dispute to *Philip*. He, accordingly, came to settle it; but it was at the Head of an Army, with which he took away the Cause of their Contention, for he took their Kingdom into his own Hands. Thus, increasing his Power and Dominions, he formed the great Design against the *Persian* Monarchy; but, before he could enter upon the Execution of it, was assassinated by *Pausanias*, a young Nobleman of *Macedonia*, to whom he had denied Justice.

The Story of ALEXANDER.

Alexander the Great was the Son of *Philip*, King of *Macedonia*, and *Olympias*: But it was fabled, that *Jupiter Ammon* had, in the Shape of a Dragon, been often seen in his Mother's Bed-chamber, and, therefore, was *Alexander's* real Father. *Alexander* himself, in order to pass upon the ignorant Nations, he intended to invade, for something more than a Mortal, and, therefore, irresistible, always favoured this Report; and, after he had passed from *Asia* into *Egypt*, took a Journey to the Temple of *Ammon*, where the Priests, whom he had, beforehand, caused to be bribed, upon his Arrival, saluted him as the Son of their *Jupiter*.

Upon the Death of his Father, there arose great Disturbances in the *Macedonian* Empire, for both the States of *Greece*, and the Barbarous Nations who were subject to *Philip*, began to revolt and shake off the Yoke — But *Alexander*, now but twenty Years old, attacked them, with such Intrepidity, that he soon subdued the Barbarians, and came, with such a rapid Course, upon *Greece*, that *Athens* soon sued for a Peace. *Thebes*, indeed, made a Stand against him, but, by the utter Destruction of that great City, he struck a Terror through all the other States, and so obtained an universal Submission from them.

He,

He, then, called the Assembly of all those States, in which they chose him Commander in Chief of all the Forces of Greece, for the Expedition he intended against the Persians. Hereupon he crossed the *Hellepont*, at the Head of only Thirty-five Thousand Men: Soon after which, he was met, at the River *Granicus*, by *Darius's* Forces, vastly superior to his in Number. He himself was the foremost and fiercest, in the Attack: But, in the Course of the Battle, he was furiously set upon by two Persian Officers, and would have been slain, but for *Clitus*, an old Captain, who had served under his Father, in his Wars. This Man killed one of the Assailants, while *Alexander* dispatched the other. After a great Victory, here, gained, he was again met by *Darius* himself, at the Head of Seven-hundred-thousand Men, at the City *Issus*. Here, again, the Persians were defeated, with a Loss of an Hundred-thousand Men, and the Mother, Wife, and two Daughters of *Darius* were made Prisoners. *Alexander* hath always been highly commended by Historians, and others, for his strict Continency and generous Behaviour towards these. After this Success, *Cyprus*, with the neighbouring Islands, and all *Pœnicia*, submitted to him, except *Tyre*. This City was built upon a small Island, near the *Pœnician* Shore, and cost *Alexander* and his Army infinite Toil, before he could take it: For he was obliged to throw an immense deal of large Timber-trees, huge Rocks, Earth, Sand, &c. into the Sea, till he raised a firm Passage above the Surface of the Water, for his Army to march against the Town. In carrying on this prodigious Work, his Men were daily slaughtered with Missive Weapons from the *Tyrian* Ships, and the Walls of the City: But, at length, having finished his Work, he took the Town, and put all the Inhabitants to the Sword, or nailed them to Crosses along the Shore. His last great and decisive Battle with *Darius* was, at the City of *Arbela*, where he defeated his Army consisting of a Million, that is, Ten-hundred-thousand Men. Whereupon *Darius* fled, and was, soon after, murdered by one *Bessus*, a villainous Subject and Kinsman of his own. After this, *Alexander* passed the *Tanais*, and subdued the *Scythians* and other Northern Nations. Upon all these Successes, he grew so intolerably vain and proud, that he changed his own Country Dress for that of the Persian (Part of which was the *Candys*, a Military Cassock) and even demanded, that he should be adored: Which when *Calisthenes* the Philosopher (who had been sent by his Tutor *Aristotle*, to attend him in his Expeditions) refused to do, he ordered his Nose, Lips, Ears, Hands, and Feet to be cut off, and, in that Condition, had him carried about in a Cage, with a Dog shut up with him. But he pretended, that he used *Calisthenes* thus, for Conspiring against him. He also commanded *Lyfmacbus*, a Noble Macedonian, and a Disciple and Admirer of *Calisthenes*, to be shut up with a Lion in his Den, because he had visited his Master in his great Distress. With his own Hand he, in a drunken Fit, killed old *Chius*, who had served his Father, and

saved his Life; and that for only Comparing his Father's Exploits with his. In his *Indian Expedition*, he took *Aornus*, a Rock that was reckoned inaccessible, and from whence both *Bacchus* and *Hercules* had been repulsed. He then passed the *Hydaspes*, and defeated and took Prisoner *Porus*, an *Indian King*; whose Bravery, however, together with that of his Army, assisted by the Number and Strength of his Elephants, made the Battle a bloody one, and the Victory come very dear to *Alexander*. From hence, he sailed down the *Ganges*, to see the Ocean, but, in his Way, took the City of the *Oxydraca*, where he was the First who mounted the Wall, and, having leaped into the Town, before his Men could follow him, fought, and slew Numbers of the Enemy, with his single Hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own Soldiers, who had, now, got over the Wall. On his Return, he married *Statira*, *Darius's* Daughter, at *Ecbatana*. In *Media*, he lost *Hephæstion*, a Youth whom he loved, beyond Measure: Which so put him beside himself, that he ordered the Physician to be killed, for not Recovering him, and put to the Sword a whole Nation of innocent People, as an Immolation to his Ghost; affecting, in this, as in other Things, to imitate *Achilles's* Behaviour, in *Homer*. At length, he arrived in *Babylon*, where he caroused whole Days and Nights, till he died of his Excesses.

He was a great Scholar (having been educated by *Aristotle*, with whom he, ever after, corresponded) and a very able, as well as a most successful Commander; but was ruined by Pride, and the Indulgence of his other Passions. A little before he expired, he took his Ring off his Finger, and gave it to *Perdiccas*, one of his Generals; which hath been looked upon, as a Mark of his bequeathing his Empire to him. His Remains were carried to *Alexandria* in *Egypt*, a City built by himself, and there were buried.

The Story of HANNIBAL.

Hannibal the *Carthaginian* was, perhaps, as great a General as ever led an Army. He, therefore, proved the most formidable Enemy the *Roman Empire* ever contended with. He first served his Country, as Lieutenant under his Brother-in-Law *Asdrubal*, in *Iberia* or *Spain*; upon whose Death, he obtained the Command of the whole Army, and, therewith, soon conquered the *Celtiberians* and *Galatians* in that Country. He, then, besieged and took *Saguntum*, a City in Alliance with the *Romans*; upon their Resenting of which, he marched out of *Spain* into *Gaul*, and thence over the vast Mountains, called the *ALPS*, into *Italy*: Where, by a signal Victory gained over the *Romans*, at the River *Ticinus*, he made himself Master of the whole Country that borders upon the great River *Eridanus*, now called the *Po*. The next Battle he fought, near the Lake of

of *Thrasimene*, where he cut to Pieces all the *Roman* Army, except about six Thousand. His third and greatest Conflict with the Romans was, at *Canna*, a Town in *Apulia*, where he made such Slaughter upon the Banks of the *Aufidus*, that he filled its Channel with Carcasses; so that he was said to have made a Bridge of them a-cross the River, and likewise to have gotten Bushels of golden Rings, the Ornaments of *Roman* Knights, who were slain in the Battle. After this, he took up his Winter Quarters in *Capua*, the second City in *Italy*, for Power and Splendor: Where, it is said, he wasted the Opportunities of destroying *Rome*, and finishing the War, by spending his Time in luxurious Living, and the Company of Mistresses. Some Time after this, he encamped, in the very Suburbs of *Rome*; but, upon the News of the Consul *Varro's* having defeated a great Army which his Brother *Asdrubal* had been leading to his Assistance from *Spain*, and upon seeing his Brother's Head thrown before his Outworks, he raised the Siege, and retired into *Bruttii*, a Nook of *Italy*, where he remained, for a considerable Time. After this, *Scipio*, afterwards *Africanus*, invading *Africa* with a great Fleet, *Hannibal* was recalled to the Relief of his Country, which Command he readily obeyed. *Scipio* having gained a Victory, and a Peace being made, the Senate of *Rome*, by the Instigation of some wicked Citizens of *Carthage*, accused *Hannibal* to the *Cartaginian* Senate, as holding a Correspondence with *Antiochus* against the *Roman* Interest. *Hannibal* perceived the Storm gathering, and, thereupon, fled to *Antiochus*. The Senate of *Carthage* condemned him absent; which he did not resent, but still resolved to serve his Country, where he could, and, therefore, went to *Prusias*, King of *Bithynia*, for whom he gained a Naval Victory over *Eumenes*, an Ally of the *Romans*. After all, *Prusias* made a Friendship with the *Romans*, and treacherously gave up *Hannibal* to them. But they did not take him alive; for, before they could, he took a Dose of Poison, which he kept by him against any Exigency. *Lucian*, in *Alexander's* Speech, charges him with *Ἀπιστία καὶ δόλος*, as doth *Livy* with "*Perfidia plusquam Punica*." But, by what Histories they have been authorised so to do, I know not.

Concerning SCIPIO.

As the History of *Scipio* is no farther concerned in these *Dialogues*, than that it is said he took *Carthage*, conquered *Libya*, and made *Hannibal* flee, let it suffice to relate the Story that *Livy* records of a Conversation he is said to have had with *Hannibal*, in *Asia*, after the Wars had been ended: "Whom (says *Scipio*) do you judge the greatest Commander? *Hannibal* answered, "*Alexander*. And whom the second? *Pyrrhus*. And whom the third? Myself, no doubt (replies *Hannibal*.) What, then (says *Africanus* smiling) would you have said, had you con-

" quæred me! Then, indeed (answers Hannibal) I would have
 " set myself before Alexander, and Pyrrhus, and all the Com-
 " manders that ever lived." *Plutarch, Q. Curtius, Livy,*
Cæsar, Nepos, Justin, &c. give the above Accounts,

ΔΙΑΛΟΓΟΣ. ΑΛΕΞΑΝΔΡΟΥ, ἈΝΙΒΟΥ, ΜΙΝΩΟΥ, ΚΥ ΣΚΙΠΙΩΝΟΥ.

ἈΛΕΞ. ἘΜΕ' ΔΕῖ προκεκρίσθαι σε, ὦ Δίβου· ἀμείνων
 γάρ εἰμι. ἈΝΝ. Οὐ μὲν, ἀλλ' ἐμέ.

ἈΛΕΞ. Οὐκ ἔνν' ὁ Μίνως δικασάτω. ΜΙΝ. Τίτες δ' ἐγὲ;

ἈΛΕΞ. Οὐτὸ μὲν Ἀνίβας ὁ Καρχηδόனு· ἐγὼ δὲ Ἀ-
 15 λέξανδρου ὁ Φιλίππου. ΜΙΝ. Νῆ Δία ἐνδοξοί γε ἀμφο-
 ῖτεροι. Ἀλλὰ καὶ περὶ τίνος ὑμῖν ἡ εἶρις; ἈΛΕΞ. Περὶ
 προεδρίας· Φησὶ γὰρ ἔσθ' ἀμείνων γεννηθῆσαι στρατηγὸς
 ἐμῷ. Ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασιν, ἔχι τέττο μόνον,
 ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμῷ φημί δινευκαῖν τὰ προ-
 10 λάμια. ΜΙΝ. Οὐκ ἔνν' ἐν μέρει ἐκάτερου εἰπάτω. Σὺ δὲ

πρῶτον, ὦ Δίβου, λέγε. ἈΝΝ. Ἐν μὲν τῷτο, ὦ Μίνως,
 ὡγάμην, ὅτι ἐνταῦθα καὶ τὴν ἑλλάδα φωνὴν ἐξέμαθον· ὥστε
 εὐδὲ ταύτη πλεον ἔσθ' ἐνεγκαιτό μιν.—Φημί δὲ τέττος μά-

15 ὅμως ἐπὶ μέγα προειχώρησαν, δι' αὐτῶν δύταμι τε περι-
 βαλλόμενοι, καὶ ἀξιοὶ δόξαντες ἀρχῆς. Ἐγὼ γὰρ μετ' ὀλί-
 γων ἐξαρχήσας εἰς τὴν Ἰβηρίαν, τὸ πρῶτον, ὑπαρχὸν ὡν
 τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἀριστὸν κριθεῖς. Καὶ τὸς γε
 Κελτίβηρας εἶλον, καὶ * Γαλατῶν ἐκράτησα τῶν Ἑσπερίων.

20 Καὶ τὰ μεγάλα ὄρη ὑπερβάς, τὰ περὶ τὸν Ἡριδανὸν ἅπαν-
 τὰ κατέδραμον, καὶ ἀναστὰς ἐπαίησα τοσαύτας πόλεις,
 καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρῶσά μιν, καὶ μέχρι τῶν προα-
 γείων τὴν πρὸ χύσης πόλιν ἦλθον, καὶ τοσούτης ἀπέκλινα
 μιᾶς ἡμέρας, ὥστε τὰς δακτυλίδας αὐτῶν † μεδίμνοις ἀπα-

25 μετρεῖν, καὶ τὰς ποταμοὺς γεφυρῶσαι νεκροῖς. Καὶ ταῦ-
 τα πάντα ἔπραξα, ἔτε Ἀμμωνίου υἱὸς ὀνομαζόμενον, ἔτε
 θεὸς εἶναι προσποιούμενον, ἢ ἐνύπνια τῆς μητρὸς διεξιὼν,
 ἀλλ' ἄνδρ' εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετω-

* Γαλατῶν.] *The Galati-*
ans, or, as we now call them,
Galicians, Inhabitants of Gali-
cia in Spain, called, in Latin,
Gallæci, from their Neighbour-
hood to an antient Colony of
Gauls in that Country. He

adds *Ἑσπερίων, the Western,*
 to distinguish them from the
Asiatic or Eastern Galatians,
 who also were a Settlement from
Gaul.

† μεδίμνοις.] See the Note
 upon *Dial. XVII.*

τάτοις ἀντιζατάζομαι, κ' γρατιώταις τοῖς μαχημωτά-
 τοις συμπλοκοῖμαι. ὃ Μήδης κ' Ἀρμενίας καταγωνιζό-
 μεθα, ὑποφύγοντας πρὶν διακτεῖν τίνα, κ' τῷ τολμήσαντι
 παραδίδοντας ἑαυτὸν τῇ νίκῃ. Ἀλέξανδρῳ δὲ, πατρώαν
 ἀρχὴν παραλαβὼν, ἡύξησι, κ' παραπολύ ἐξίτησι, χρε- 5
 σάμεθα τῇ τῆς τύχης ὁρμῇ. Ἐπὶ δ' ἔτι ἐμικησέ τι, κ'
 τὸν ὀλιθρον ἐκείνον Δαρειὸν ἐν Ἰσσοῦ τι κ' Ἀρβήλοισι ἐκρά-
 τησιν, ἀποτὰς τῶν πατέρων, προσκυνεῖσθαι ἤξιν, κ' δι-
 αίταν τῇ Μηδικῇ μιτιδιήτησιν ἑαυτὸν, κ' ἱμναιοῖται ἐν
 ταῖς συμποσίαις τῶς φίλης, κ' συνλαμβάνει ἐπὶ θανάτῳ. 10
 Ἐγὼ δὲ ἤρξα ἐπίσης πατρίδῳ, κ' ἐπιιδὴ μιτιπέμπιτο,
 τῶν πολέμων μεγάλῃ γόλῳ ἐπιπλευσάντων τῆς Λιβύης, τα-
 χέως ὑπῆκνωσα, κ' ἰδιώτην ἑμαυτὸν παρέσχον. Καὶ κα-
 ταδικασθεὶς, ἤνεγκα ἐὼνυμόνως τὸ πρᾶγμα. Καὶ ταυτ'
 ἔπραξα, βάββαρῳ ὦν, κ' ἀπαίδευτῳ παιδείας τῆς Ἑλ- 15
 ληνικῆς. Καὶ ἔτι Ὅμηρον, ὥσπερ ἔτῳ, ἐρξαψάδην, ἔτι
 ὑπ' Ἀριγοτίλει τῷ σοφίῃ παιδευθεὶς, μόνῃ δὲ τῇ φύσει
 ἀγαθῇ χρεσάμεθα. Ταῦτα ἰγὶν, ἃ ἐγὼ Ἀλέξανδρον ἀ-
 μείνων φημι εἶναι· εἰ δ' ἔστι καλλίων ἔτος, διὰτι διαδήμα-
 τι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως κ' ταῦτα 20
 σιμνά· ὃ μὴ διὰ τῆς ἀμείνων δόξειεν ἂν γενναίῳ, κ' γρα-
 τηρικῷ ἀνδρὶ, τῇ γνώμῃ πλείον ἢ τῇ τύχῃ κεχρημένῳ.
 ΜΙΝ. Ὁ μὲν εἶρηκεν ἐκ ἀγνῆς τὸν λόγον, ὃ δ' ὡς Λίδῳ ἐ-
 κὸς ἦν ὑπὲρ αὐτῆς. Σὺ δὲ ὦ Ἀλέξανδρε, τί πρὸς ταῦτα
 φῆς; ἈΔΕΞ. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἔτῳ 25
 θρασύν· ἱκανὴ γὰρ κ' ἡ φήμῃ διδάξαι σι, οἷος μὲν ἐγὼ
 βασιλεὺς, οἷος δὲ ἔτος ληστὴς ἐγένετο. Ὅμως δ' ὅρα εἰ κατ'
 ὀλίγον αὐτῆς δύνειγκα, ὃς νέος ὦν ἔτι, παρελθὼν ἐπὶ τὰ
 πρᾶγματα, κ' τὴν ἀρχὴν τιταραγμένην * κατίσχω, κ'
 τῆς φορέας τῷ πατρὶ μετῆλθον, καταφοβήσας τὴν Ἑλ- 30
 λάδα τῇ Θεβαίων ἀπωλείᾳ. Καὶ γρατηγὸς ὑπ' αὐτῶν
 χειροτονηθεὶς, ἐκ ὑξίωσα, τὴν Μακεδόνων ἀρχὴν περιέπων,
 ἀγαπᾷ ἀρχεῖν ὁπόσων ὁ πατὴρ κατέλιπε, ἀλλὰ πᾶσαν
 ἐπινοήσας τὴν γῆν, κ' δεινὸν ἡησάμενος, εἰ μὴ πάντων κρα-
 τήσαιμι, ὀλίγους ἄγων ἐσέβαλον εἰς τὴν Ἀσίαν, κ' ἐπὶ τῇ
 Γρανικῷ ἐκράτησα μεγάλη μάχῃ. Καὶ τὴν Λυδίαν λα-
 βὼν, κ' Ἰωνίαν, κ' Φρυγίαν, κ' ὅλως τὰ ἐν ποσὶν αὐτῇ χυ-

* κατίσχω.] See, in the annexed History of Alexander, how he quelled the Insurrections that arose in the Macedonian Empire.

ῥέμμετος, ἤλθον ἐπὶ Ἰσόν, ἔνθα Δαρείος ὑπέμεινε, μυριάδας
 πολλὰς στρατῷ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὃ Μίνως, ὑμεῖς
 ἴτε ὅσους ὑμῖν νικῆς ἐπὶ μιᾷς ἡμέρας κατέπιψα. Φησὶ
 γὰρ ὁ πορθμεύς, μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλ-
 5 λὰ † σχιδίας διαπηξαμένους τὰς πολλὰς αὐτῶν διαπλιῦσαι.
 Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνύων, καὶ τιτρώσκε-
 σθαι ἀξίων. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν
 Ἀρβήλοις διηγῆσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἤλθον, καὶ τὸν
 Ὀκεανὸν ὅρον ἐποίησάμην τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας
 10 αὐτῶν εἶλον, καὶ Πῶρον ἐχειρωσάμην. Καὶ Σκύθας δὲ, ἐκ
 εὐκαταφρονήτους ἀνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα με-
 γάλῃ ἵππομαχίᾳ. Καὶ τὰς φίλας ἐν ἐπείῃσιν, καὶ τὰς
 ἰχθρὰς ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκεν τοῖς ἀνθρώποις,
 συγγνωστοὶ ἐκείνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων, καὶ
 15 τοιούτον τι πιστεύσαντες περὶ ἐμῷ. Τὸ δ' ἐν τελευταίῳ,
 ἐγὼ μὲν βασιλεύων ἀπέθανον· ἕτος δὲ ἐν φυγῇ ὦν παρὰ Πρε-
 σία τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν, πανουργότατον καὶ ἀμό-
 τατον ὄντα. Ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν,
 ὅτι ἐκ ἰσχυροῦ, ἀλλὰ ποιηρία, καὶ ἀπιστία, καὶ δόλοις. Νό-
 20 μιμον δὲ, ἢ προφανὲς, ἔδεν. Ἐπὶ δὲ μοι ἀνείδισε τὴν
 τρυφήν, ἐκλελῆσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, ἐταί-
 ραις συνῶν, καὶ τὰς τῷ πολέμῳ καίρεθαι ὁ θαυμαστός καθη-
 δυπαθῶν. Ἐγὼ δὲ, εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ
 τῆς ἐμῷ μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν *
 25 ἀναιμωτὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπα-
 γόμενα; ἀλλ' ἐκ ἀξιομαχα ἐδόξε μοι ἐκείνα, ὑποπτήσ-
 σοῖλα ἤδη, καὶ δεσπότην ὁμολογῶντα. Εἶρηκα.—Σὺ δὲ, ὃ
 Μίνως, δικάζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ.
 Μὴ πρότερον, ἢ μὴ καὶ ἐμῷ ἀκρόσεως. MIN. Τίς γὰρ εἰ,
 30 ὃ βέλτερι; ἢ πόθεν ὦν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων,
 στρατηγός, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων
 μεγάλαις μάχαις. MIN. Τί ἐν καὶ σὺ ἐρεῖς; ΣΚΙΠ. Ἀ-
 λεξάνδρῳ μὲν ἤτις ἐστιν εἶναι, τῷ δ' Ἀνίβῳ ἀμείνων· ὃς ἐδίωξα

† σχιδίας.] Boats, or, ra-
 ther, Floats made-in-a-Hurry,
 or, Rafis.

* ἀναιμωτὶ.] Alexander,
 or, rather, Lucian for him, here,
 supposes too much: For a great,
 if not the greater part of Italy,
 was, now, in the Hands of the

Romans, their Empire being
 more than three hundred Years
 old, and they themselves a most
 warlike People; so that it is a
 Question, whether they would
 not have stopped Alexander's
 Career. — λαβὼν, though I had
 taken.

νικήσας αὐτόν, κ' Φυγεῖν καταναγκάσας ἀτίμως. Πῶς
 ἔν' ἔκ ἀνάσχυοντος ἔτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται,
 ὃ ἔδ' Ἐκίπιον ἐγὼ ὁ νεικηκῶς αὐτόν, πωραβάλλισθαι ἀξίῳ;
 ΜΙΝ. Νῆ Δί' εὐνῶμονα φῆς, ὃ Ἐκίπιον. Ὡς πρῶτον
 μὲν κεκρίσθω Ἀλέξανδρον, μετ' αὐτόν δὲ σύ. Εἴτα, εἰ
 δοκεῖ, τρίτον Ἀνίβας, ἔδ' ἔτος εὐκαταφρόνητος ὢν.

Δ Ι Α' Δ. ιθ'. Διογένης κ' Ἀλεξάνδρου.

ΔΙΟΓ. **Τ**Ι τῆτο, ὃ Ἀλέξανδρε; κ' σύ τέθνηκας ὥσπερ
 ἡμεῖς ἅπαντες; ἈΛΕΞ. Ὁρᾶς, ὃ Διόγενες;
 ὃ παράδοξον δὲ, εἰ ἀνθρωπῶν ὢν, ἀπέθανον. ΔΙΟΓ. Οὐκ ἔν
 ὃ Ἀμμων ἐψεύδετο, λέγων ἑαυτῷ σε εἶναι υἱόν· σύ δὲ Φι-
 λίππῃ ἄρα ἦσθα. ἈΛΕΞ. Φιλίππῃ δηλαδὴ. Οὐ γὰρ αἰ
 10 ἐτιθήκειν Ἀμμωνῶν ὢν. ΔΙΟΓ. Καὶ μὴν κ' περὶ τῆς Ὀ-
 λυμπιάδος τῆς μητέρος σε ὅμοια πολλὰ ἐλέγοντο. Δρά-
 κοντα ὁμιλεῖν αὐτῇ, κ' βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα ἔτω
 σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξαπατηῆσθαι οἰόμενον πα-
 τέρα σε εἶναι. ἈΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον ὥσπερ σύ. 15
 Νῦν δὲ ὁρῶ ὅτι ἔδ' ἐν ὑγίει ἔτε ἡ μήτηρ, ἔτε οἱ τῶν Ἀμμο-
 νίων προφῆται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν
 ἔκ ἀχρηστόν σοι, ὃ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγί-
 νετο. Πολλοὶ γὰρ ὑπέπτησσαν, θεῶν εἶναι σε νομίζοντες.
 Ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας; 20
 ἈΛΕΞ. Οὐκ οἶδα, ὃ Διόγενες. Ὁ γὰρ ἔφθασα ἐπισκῆ-
 ψαί τι περὶ αὐτῆς, ἡ τῆτο μόνον, ὅτι ἀποθήσκων, Περ-
 δίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελαῖς, ὃ
 Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ
 Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, κ' 25
 * προσάτην αἰρέμενοι, κ' στρατηγὸν ἐπὶ τῆς βαρβαρίας,
 ὧνιοι δὲ κ' τοῖς δώδεκα θεοῖς προσιδέντες, κ' νεῶς οἰκοδο-

* προσάτην.] The μετοί-
 κοι, or *Sojourners*, at *Atbens*,
 were obliged, under a Penalty,
 to put themselves under the Pro-
 tection or Patronage of some
 able Citizen, who was to ma-
 nage their Affairs, and see
 Right done them, and who,
 from that Office, was called
 προσάτης, *Defensor*, or rather,
Patronus, *Potter*. — So that

Diogenes seems to me, here, to
 be very satyirical upon the States
 of *Greece*, and to say as much
 as, That they gave up their
 Liberty to *Alexander* so far,
 that, in their Native Country,
 they put themselves upon the
 Foot only of *Sojourners*, as they
 had surrendered the whole Ma-
 nagement of their Affairs unto
 him, as to a προσάτης.

μύμητοι,

μέγιστοι, κ' θύοντες ὡς Δράκοντος υἱῷ; ἀλλ' εἰπέ μοι, πῶς
 σε οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ. Ἐτι ἐν Βαβυλῶνι κει-
 νμαι τρίτην ταύτην ἡμέραν. Ὑπischνείται δὲ Πτολεμαῖος
 ὁ ὑπασπιστής (ἦν ποτε ἀγάγη σχολὴν ἀπὸ τῶν δορυφύλων τῶν
 5 ἐν ποσίν) ἐς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ, ὡς γε-
 νοίμην εἰς τῶν Αἰγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελᾶσῶ, ὦ
 Ἀλεξάνδρι, ὅρῳ ἐν ᾧ σε μωραίνουσι, κ' ἰλπίζοντα
 Ἀνυσθιν, ἢ Ὀσίριν γενέσθαι· πλὴν ἀλλὰ ταῦτα μὲν, ὦ
 θεοτάτη, μὴ ἰλπίσῃς. Οὐ γὰρ θεοῖς ἀνελθεῖν τίνα τῶν
 10 ἁπλᾶ διαπλευσάντων τὴν λίμνην, κ' ἐς τὸ εἶσθαι τῆς κομῆς
 παρελθόντων. Οὐ γὰρ ἀμιλῆς ὁ Αἰακός, ἢ ὁ Κέρβερος
 εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σέ,·
 πῶς φέροις ὅπουτ' ἂν ἐνοήσῃς ὅσην εὐδαιμονίαν ὑπὲρ γῆς
 ἀπολιπὼν ἀφίξαι, σωματοφύλακας κ' ὑπασπιστάς, κ' σα-
 15 τράπτας, κ' χρυσὸν τοσούτου, κ' ἔθνη προσκυνῶντα, κ' Βα-
 βυλῶνα, κ' Βάκτρα, κ' τὰ * μεγάλα θηρία, κ' τιμὴν, κ'
 δόξαν, κ' τὸ ἐπίσημον εἶναι, ἐλαύνουσι, δειδιμένοι ταινίᾳ
 λιυκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπυροποιημένην· ἢ λυπεῖ
 ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί θακροῖς, ὦ μάταιε;
 20 ἢ διὰ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαιδεύσει, μὴ οἶσθαι
 βίβαια εἶναι τὰ παρὰ τῆς τέχνης; ἈΛΕΞ. Σοφὸς, ἀ-
 πάντων ἐκὶ τοῦ πολέμου ἐπιτηρητότατος ὢν; ἐμὲ μόνον
 ἔασον τὰ Ἀριστοτέλους εἰδέσθαι, ὅσα μὲν ἤτῃσι παρ' ἐμῷ, οἷα
 δὲ ἐπέτελλεν. Ὡς δὲ κατεχρήτο με τῇ περὶ παιδείαν φι-
 25 λωτιμῖα, θωπεύων, κ' ἐπαιῶν, ἄρτι μὲν ἐς τὸ κάλλος, ὡς κ'
 τῷτο μέγιστον ἦν τὰγαθόν, ἄρτι δ' ἐς τὰς πράξεις, κ' τὸν
 πλεόντων. Καὶ γὰρ αὖ κ' τῷτ' ἀγαθὸν ἡγήετ' εἶναι, ὡς μὴ
 αἰσχύνοντο κ' αὐτὸς λαβεῖν γόης, ὦ Διόγνε, ἀνθρω-
 30 πῶς, κ' τεχνίτης. Πλὴν ἀλλὰ τῷτο γε ἀπολέσθαι αὐ-
 τὸν τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, αὐ-
 κατηρι-

* μεγάλα θηρία.] Ele-
 phants, which were used, in
 the Eastern Countries.

† τὰγαθόν.] For τὸ ἀγαθόν,
 THE GOOD, or the Philoso-
 pher's SUMMUM BONUM. The
 Stoics held, that Nothing was
 good, but Virtue, Nothing
 evil, but Vice. But the Aca-
 demics, or Followers of Plato
 (of whom Aristotle was, in a

great Measure, one, having
 been his Scholar) maintained,
 that the SUMMUM BONUM re-
 sulted from Virtue, attended
 with all the Advantages of out-
 ward Things, such as Health,
 Wealth, a good Name, &c.
 and that there were other
 Things evil, beside Vice, such
 as extreme Poverty, bodily
 Pain, Infamy, &c. Both Pla-

κατηριθμήσω μικρῷ γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' εἶθ' αὖ
 ὁ δράσεις; ἄκ^α γάρ σοι τῆς λύπης ὑποθήσομαι. Ἐπεὶ
 ἐνλαῦδά γε ἐλλέβορος^α εἰ φέεται, σὺ δὲ καὶ τὸ Λήθης ὕδωρ
 χανθὸν ἐπισπασάμεν^α πῶς, καὶ αὖθις πῶς, καὶ πολλάκις
 ἔτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιῶ- 5
 μεν^α. Καὶ † γὰρ καὶ Κλειῖτον ἐκείνον ὄρῳ, καὶ Καλλισθένη,
 καὶ ἄλλους πολλὰς ἐπὶ σὶ ὀρμῶντας, ὡς διασπασαίνω, καὶ
 ἀμύναιντό σε ὡν ἔδρασας αὐτῆς. Ὡς τὴν ἐτέραν σὺ ταύ-
 την βιάδιζε, καὶ πῶς πολλάκις, ὡς ἔφη.

to and Aristotle, and their Fol-
 lowers the Academics and Peri-
 patetics, agreed in these Opini-
 ons of Good and Evil, as ap-
 pears fully from Cicero's Writ-
 ings de Fin. and M. Rollin's
 Account of the Philosophers.

† γὰρ.] It seems to me, that
 this γὰρ must be referred to πῶς,
 above, though ἔτω, &c. come
 between: For, of all that Di-

genes said to Alexander, his
 Advice, about Drinking, was
 the principal Part, as being the
 Remedy, and, therefore, upon
 his seeing Clitus, Callisthenes,
 &c. approaching to revenge the
 Injuries he had done them, he
 drops what he is saying, and
 suddenly cries, καὶ γὰρ ὄρῳ, re-
 ferring γὰρ to his Advice, πῶς,
 above.

Δ Ι Α' Δ. κ'. Ἀλεξάνδρου καὶ Φιλίππου.

ΦΙΛ. ΝΥΝ μὲν, ὦ Ἀλέξανδρε, ἐκ ἂν ἔχαρ^α γένοιτο,
 μὴ ἐκ ἐμὸς υἱὸς εἶναι· εἰ γὰρ ἂν ἰεθνήκεις,
 Ἀμμωνός γε ἂν. ἈΛΕΞ. Οὐδ' αὐτὸς ἠγνόη, ὦ πάτερ,
 ὡς Φιλίππου τῷ Ἀμύντῃ υἱὸς εἰμι· ἀλλ' ἰδεξάμην τὸ μάν- 5
 τισμα, ὡς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι.
 ΦΙΛ. Πῶς λέγεις; χρήσιμον ἰδοῦκε σοι, τὸ παρέχειν
 σεαυτὸν ἐξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ἈΛΕΞ.
 Οὐ τῷτο. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ ὑδαὶς
 ἔτι ἀνθίγατο, οἰόμενοι θιῶ μάχεσθαι. Ὡς ῥᾶον ἐκρά-
 τεν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιωμαχῶν 10
 ἀνδρῶν, ὃς δειλοῖς αἰεὶ συνηνέχθης, τοξάρια καὶ πιλτάρια, καὶ
 γέρεα οἰσύντα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν,
 Βοιωτῶν, καὶ Φωκίων, καὶ Ἀθηναίων· καὶ τὸ Ἀρκάδων ὀπλι-
 τικόν, καὶ τὴν Θειταλὴν ἵππον, καὶ τῆς Ἡλείων ἀκοντιστὰς,
 καὶ τὸ Μαντινίων πιλτασικόν, ἢ Θράκας, ἢ Ἰλλυριοὺς, ἢ καὶ 15

* ἵππον.] Ὁ ἵππος sig- Equitatus; the Accus. Case of
 nifies Equus, but ἡ ἵππος, which is this ἵππον.

Παίονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ
 Περσῶν, καὶ Χαλδαίων, καὶ χρυσοφόρων ἀνθρώπων, καὶ ἄβρων,
 ἐκ οἷσα ὡς πρὸς σὺ μύριοι † μετὰ Κλεάρχῳ ἀνελθόντες,
 ἐκράτησαν, ἐδ' εἰς χεῖρας ὑπομεινάντων ἰλθεῖν ἐκείνων, ἀλλὰ
 5 πρὶν ἢ τόξευμα ἐξικνεῖσθαι, φυγόντων; ἈΛΕΞ. Ἀλλ' οἱ
 Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ἐκ εὐκατα-
 φρόνητόν τι ἔργον. Καὶ ὅμως ἐ διαγῆσας αὐτοὺς, ἐδὲ προ-
 δοσίαις ἀνέμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρ-
 κησα πώποτε, ἢ ὑποσχόμενος ἰψευσάμην, ἢ ἄπιστον ἔπραξά
 10 τι τῷ νικᾶν ἔνικα. Καὶ τὰς Ἑλλήνας δὲ, τὰς μὲν ἀναι-
 μωτὶ * παρέλαβον, Θηβαίους δὲ ἴσως ἀκέως ὅπως μετήλ-
 θον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτ' γὰρ ἀπήλ-
 γειλέ μοι, ὅν σὺ τῷ δορατίῳ διαλάσας μεταξὺ διπινύτα
 ἐφόνευσας, ὅτι με † πρὸς τὰς σὰς πράξεις ἱπαινέσαι ἐτόλ-
 15 μῃσι. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν,
 * κἀνδυν, ὡς φασί, μετενέδυσ' καὶ τιάρην ὀρθὴν ἐπέδυ, καὶ
 προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἰλευθέρων ἀνδρῶν ἡξίως
 καὶ τὸ πάντων γελοϊότατον, ἐμίμνῃ τὰ τῶν νενικημένων. Ἐγὼ
 γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λίθισι συγγρατῶν πει-
 20 παιδευμένους ἀνδρας, καὶ γάμῳ τοιούτους γαμῶν, καὶ Ἥφαι-
 στίῳνα ὑπεραγαπῶν. Ἐν ἱπῆνισα μόνον ἀκέσας, ὅτι ἀπί-

† μετὰ Κλεάρχῳ ἀνελ-
 θόντες.] Clearchus was a Lace-
 demonian General, who was ob-
 liged to go into Banishment,
 being condemned to die, when
 he would not return from Thrace,
 upon the Command of the Laceae-
 monian Magistrates, called Ephori.
 Upon this, he was kindly re-
 ceived by Cyrus the Younger,
 under whom he headed an Ar-
 my of Grecians, in his Expedi-
 tion into upper Asia, against
 his Brother Artaxerxes, then
 the Great, King of Persia. This
 famous Expedition is called by
 Xenophon, who writes an Ac-
 count of it, τῷ Κυρῷ Ἀνάβα-
 σις, the Ascent of Cyrus; and
 hence it is, that the Word
 ἀνελθόντες, signifying ascen-
 dentes, is used, here. This
 Expedition was not long before

the Time of Alexander; and it
 is thought, that the Success of
 the Grecians under Clearchus,
 and their famous Retreat under
 Xenophon, were the Motives of
 his invading Asia.

* παρέλαβον.] I received
 them, that is, upon Submission;
 not cepi, I took them, as the
 other Translation has it.

† πρὸς.] “ Πρὸς Compa-
 rationi etiam inservit, potest-
 que alicubi reddi p^a, ut
 “ Plat. Ep. vii. Τὰ δὲ ἀλλὰ
 “ σμικρὰ ἂν εἴη πρὸς ταυ-
 “ τὰ. Et Herodot. Μὴ μὲ
 “ κατονόθης πρὸς λιθίνας
 “ Πυραμίδας, Ne me con-
 “ temas p^a Pyramidibus la-
 “ pideis.” Steph.

* κἀνδυν.] χιτῶνα Πέρ-
 σικον στρατιώτικον. Bourd.

σχῶ τῆς τῆ Δαρείου γυναικὸς καλῆς ἔσης, κ' τῆς μητρὸς αὐτῆς, κ' τῶν θυγατέρων ἐπιμελήδης. Βασιλικὰ γὰρ ταῦτα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, ἔκ ἐπαινεῖς, κ' τὸ ἐν † Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῆς τείχους, κ' τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ 5 ἐπαινῶ τῆτο, ὦ Ἀλέξανδρε· ἔχ' ὅτι μὴ καλὸν εἶναι οἶμαι κ' τιτρώσκεσθαι· ὅτε τὸν βασιλέα, κ' προκινδυνεύειν τῇ γράτῃ, ἀλλ' ὅτι σοι τοῦτο ἥμισυ συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τρωθείης, κ' βλέποιέν σε φοράδην τῷ πολέμῳ ἐκκομιζόμενον, αἵματι ρέομενον; οἰμώζοντα ἐπὶ 10 τῷ τραύματι, ταῦτα γέλως ἢ τοῖς ὀρώσι· κ' ὁ Ἀμμων γόνος, κ' ψευδόμαντις ἠλέγχετο, κ' οἱ προφῆται, κόλακες. Ἦ τίς ἐκ αὐτῶν ἐγέλασεν, ὀρῶν τὸν τῷ Διὸς υἱὸν λιποψυχῶντα, δέομενον τῶν ἱατρῶν βοηθεῖν; νῦν μὲν γὰρ ὅποτε ἦδη τέθνηκας, ἔκ οἷς πολλὰς εἶναι τῆς τὴν προσποίησην ἐκεί- 15 νην ἐπικερτομῶντας, ὀρῶντας τὸν νεκρὸν τῷ θειῷ ἐκτάδην κείμενον, μυδῶντα ἦδη κ' ἐξωθηκότα, κατὰ νόμον σωματῶν ἀπάντων; ἄλλως τε, κ' τὸ χρήσιμον, ὃ εἶπες, Ἀλέξανδρε, τὸ διὰ τῆτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφηρεῖτο τῶν κατορθωμένων· * πᾶν γὰρ ἰδόκει ἐνδεὲς ὑπὸ θειῷ 20 γίνεσθαι δοκῆν. ἈΛΕΞ. Οὐ ταῦτα φρονῶσιν οἱ ἄνθρωποι περὶ ἐμῆς, ἀλλ' Ἡρακλεῖ κ' Διονύσῳ ἐπαμίλλον τιθείαςί με. Καί τοι τὴν Ἀορὸν ἐκείνην ἐθ' ἐτέρῳ ἐκείνων λαβόντ', ἐγὼ μόν' ἐχειρῶσάμην. ΦΙΛ. Ὅρας ὅτι ταῦτα ὡς υἱὸς Ἀμμωνος λέγεις, ὃς Ἡρακλεῖ κ' Διονύσῳ παραβάλλεις 25 σεαυτὸν, κ' ἐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, ἐδὲ τὸν τύπον ἀπομαθήσῃ, κ' γνώσῃ σεαυτὸν, κ' συνῆς ἦδη νεκρὸς ὢν;

† Ὀξυδράκαις.] Not “ the “ Name of a City, as is generally imagined, but the Name “ of an Indian People.” “ very Exploit of yours seemed to fall short, as far as it appeared to be performed by a God.”

* πᾶν γὰρ, ὦς.] “ For e-

Δ Ι Α' Λ. κα'. Ἀχιλλεύς κ' Ἀντιλόχῳ.

Homer ridiculed, for making the other World a worse State than the present, in the following Verses spoken by *Achilles* to *Ulysses*, when he (*Ulysses*) went alive to Hell, to consult *Tiresias* the Prophet, in *Odyf. xi*.

Βηλοίμην κ' ἐπάμην· ἔων θητεύμεν ἄλλῳ
Ἄνδρ' παρ' ἀκλήρῳ, ὃ μὴ βίοντος πολὺς εἴη,
Ἦ πᾶσι νικύεσσι καταφθιμένοισιν ἀνάσσιν.

- ἌΝΤ. **Ο**ΙΑ πρῶτην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεΐα σοι
 εἴρηται περὶ τῆς θανάτου, ὡς ἀγινή κ' ἀνάξια
 τοῖν διδασκάλου ἀμφοῖν, Χείρωνός τε κ' Φοῖνικ^Θ; ἡρώμην
 γὰρ ὅποτε ἔφης βέλυσθαι ἐπάρμε^Θ ὦν, θητεύειν παρὰ τινι
 5 τῶν ἀκλήρων, ᾧ μὴ βίον^Θ πολὺς εἴη, μᾶλλον ἢ πάντων
 ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ἔν ἀγινή τινα Φρύγα,
 δειλὸν, κ' πέρα τῆς καλῶς ἔχοντ^Θ φιλόζων ἴσως ἐχρῆν
 λέγειν· τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἡρώων
 ἀπάντων, ταπεινὰ ἔτω περὶ αὐτῆς διανοεῖσθαι, πολλὴ αἰσ-
 10 χύνη, κ' ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ·
 ὅς, ἐξὸν ἀκλέως ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν,
 ἰκὼν προείλη τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον. ἌΧΙΑ.
 ὦ παῖ Νέστορ^Θ, ἀλλὰ τότε μὲν ἀπειρ^Θ ἔτι τῶν ἐνταῦ-
 θα ὦν, κ' τὸ βέλτιον ἐκείνων ὁπότερον ἦν ἀγνοῶν, τὸ δύ-
 15 στηνον ἐκείνο δοξάριον προετίμων τῆς βίης. Νῦν δὲ συνήμι
 ἦδη, ὡς ἐκείνη μὲν ἀνωφελής, κ' εἰ * ὅ, τί μάλισα οἱ
 ἄνω ῥαψφδήσῃσι, μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ἔτε τὸ
 κάλλ^Θ ἐκείνο, ᾧ Ἀντίλοχε, ἔτε ἡ ἰσχυρὸς πάρεστιν, ἀλλὰ
 κείμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι, κ' κατ' ἑδὲν
 20 ἀλλήλων διαφέροντες. Καὶ ἔτε οἱ τῶν Τρώων νεκροὶ δεδασί-
 με, ἔτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν, ἰσηγορία δὲ ἀκριβής,
 κ' νεκρὸς ὅμοι^Θ, ἡ μὲν κακός, ἡ δὲ κ' ἐσθλός. Ταῦτά με
 αἰῶ, κ' ἀχθομαι, ὅτι μὴ θητεύω ζῶν. ἌΝΤ. Ὅμως τί
 ἔν ἄν τις πάθοι, ᾧ Ἀχιλλεῦ; ταῦτα γὰρ ἔδοξε τῇ φύσει,
 25 πάντως ἀποθνήσκειν ἁπάντας. ὦγε χρὴ ἐμμένειν τῷ νο-
 μῷ, κ' μὴ ἀνίσσθαι τοῖς διατιταγμένοις. Ἄλλως τε,
 ὁρᾷς τῶν ἱταίρων ὅσοι περὶ σὲ, ἰσμεῖν ᾧδε; μετὰ μικρὸν
 δὲ κ' Ὀδυσσεὺς ἀφίξεται † πάντως. Φέρει δὲ παραμυ-
 θίαν κ' ἡ κοινωρία τῆς πράγματ^Θ, κ' τὸ μὴ μόνον αὐτὸν
 30 πεπονθῆναι. Ὅρᾷς τὸν Ἡρακλῆα, κ' τὸν Μελέαγρον, κ'
 ἄλλους θαυμαστὰς ἄνδρας, οἱ ἔκ ἂν οἶμαι δέξαιτο ἀνελθεῖν,
 εἴ τις αὐτὰς ἀναπέμψῃ θητεύουσιν ἀκλήροισι κ' ἀΐοις ἁν-
 δράσιν. ἌΧΙΑ. Ἐταιρικὴ μὲν ἡ παραίνεσις. Ἐμὶ δὲ
 ἔκ οἷδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον αἰῶ, οἶμαι δὲ

* ὅ, τί.] Perpetam in om-
 nibus Libris excusis scribitur
 εἰ κ' ὅ, τί μάλισα, cum sit
 scribendum ὅτι μάλισα, "ma-
 xime." ut dicitur ὅτι τά-

χιστα "celerrime." Gra-
 vius.

† πάντως.] For good and
 all, when dead; and not, as he
 lately came, alive, and to re-
 turn again to Life.

καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χειρὸς ἐστὶ, καὶ ἡ συχία αὐτὸ πάσχετε. 'ANT. 'Οὐκ ἀλλ' αἰμίνες, ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφιλὲς τῷ λέγειν ὀρώμεν. Σιωπᾶν γὰρ, καὶ φέρειν, καὶ ὀρέχισθαι, δέδοται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

5

ΔΙΑΛ. κβ. Μενίππυ καὶ Ταυτάλη.

The Absurdity of Tantalus's Punishment.

MEN. **Τ**ὶ κλαίεις, ὦ Ταύταλι; ἢ τί σιαυτὸν ὀδύρεται, ἐπὶ τῇ λίμνῃ ἐγὼς; TANT. 'Οτι, ὦ Μενίππε, ἀπόλωλα ὑπὸ τῷ δίψῃς. MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ καὶ νῆ Δι' ἀρυσάμεναι κοίλῃ τῇ χειρὶ; TANT. Οὐδὲν ὀφελος εἰ ἐπικύψαιμι. Φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἰσθῇται με. **Η**ν δὲ ποτε καὶ ἀρυσάμαι, καὶ προσενέγκω τῷ γόματι, ἢ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διατρέχειν, ἐκ οἷδ' ὅπως αὐτὸς ἀπολείπει ξηρὰν τὴν χεῖρά μου. MEN. Τί ρασιόν τι πάσχεις, ὦ Ταύταλι. 'Ατὰρ εἰπέ μοι, τί γὰρ δὲ καὶ τῷ πιεῖν; ἢ γὰρ σῶμα ἔχεις, ἀλλ' ἐκίησο μὲν ἐν Λυδία περὶ τέθαπται, ὅπερ καὶ περὶ καὶ διψῇ ἐδύνατο· σὺ δὲ ἢ ψυχὴν, πῶς αὖ ἐτι ἢ διψῆς, ἢ πίνεις; TANT. Τῷ αὐτὸ ἢ κόλασις ἐστὶ, τὸ διψῇ καὶ τὴν ψυχὴν ὥς σῶμα ἔσαν. MEN. 'Αλλὰ τῷ μὲν ἔτω πεινῶμεν, ἐπὶ φῆς τῷ δίψει κολάζεσθαι. Τὶ δ' ἔν σοι τὸ δεινὸν ἔχει; ἢ δέδιαι μὴ ἐνδεία τῷ ποτὲ ἀποθάνης; ἔχ ὀρῶ γὰρ ἄλλον μετὰ τῷτον ἄδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. TANT. 'Ορῶς μὲν λέγεις. Καὶ τῷ δ' ἔν μέρει τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δόμενον. MEN. **Λ**ηρεῖς, ὦ Ταύταλι, καὶ ὥς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτε γὰρ Ἑλλέβορε νῆ Δία· ὅς τις τῶνάντιον τοῖς ὑπὸ τῶν λυτταντων κυνῶν δεδηγμένοις πέπονθας, ἢ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένους. TANT. 'Οὐδὲ τὸν Ἑλλέβορον, ὦ Μενίππε, ἀναινομαι πιεῖν, γένοιτό μοι μόνον. MEN. **Θ**άξσει, ὦ Ταύταλι. Εὖ ἴσθι, ὥς ἔτε σὺ, ἔτι ἄλλος πίνε-ται τῶν νεκρῶν· ἀθάνατος γὰρ. Καὶ τοι ἢ πάντες ὥσπερ σὺ ἐκ καταδίκης διψῶσι, τῷ ὕδατι αὐτὸς ἐχ ὑπομί-νεται.

ΔΙΑΛ. Α.

Δ Ι Α' Λ. κγ'. Μινίππε κ' Αἰακῷ.

Menippus sees the Curiosities in Hell, and makes his Remarks upon them. He is waited upon by one of the Judges.

- MEN. ΠΡὸς τῷ Πλάτωνῳ, ὦ Αἰακί, περιήγησαί μοι
τὰ ἐν ᾧδ' πάντα. ΑἰΑΚ. Οὐ ῥάδιον, ὦ
Μινίππε, ἅπαντα. Ὅσα μὲν τοι κεφαλαιώδη μάθαι.
Οὐτοσὶ μὲν, ὅτι Κέρκερός ἐστιν, οἶδα· κ' τὸν πορθημέα
5 τῦτον, ὅς σε διεπέρασε, κ' τὴν λίμνην, κ' τὸν Πυριφλεγί-
γοντα ἤδη ἰώρακας ἐσιών. MEN. Οἶδα ταῦτα, κ' σέ,
ὅτι πυλωρεῖς. Καὶ τὸν βασιλέα εἶδον, κ' τὰς Ἑρινύς.
Τὲς δ' ἀνδρώπης μοι τὲς πάλαι διῆξον, κ' μάστιγα τὲς
ἐπισήμης αὐτῶν. ΑἰΑΚ. Οὐτῷ μὲν Ἀγαμέμνων, ἔτῳ
10 δ' Ἀχιλλεύς, ἔτῳ δὲ Ἰδομενεὺς πλησίον. Ἐπειτα Ὀ-
δυσσεύς, εἴτα Αἴας, κ' Διομήδης, κ' οἱ ἄριστοι τῶν Ἑλ-
λήνων. MEN. Βαβαί, Ὅμηρε, οἶά σοι τῶν ῥαψωδιῶν τὰ
κεφάλαια χαμαὶ ἐρρέπται, ἄγνωστα, κ' ἄμορφα, κόνις
πάντα, κ' λῆρῳ πολὺς, * ἀμειννὰ ὡς ἀληθῶς κάρηνα.
15 Οὐτῷ δὲ, ὦ Αἰακί, τίς ἐστίν; ΑἰΑΚ. Κῦρός ἐστιν. Οὐ-
τῷ δὲ Κροῖσῳ, ὁ δ' ὑπὲρ αὐτὸν, Σαρδανάπαλῳ, ὁ δ'
ὑπὲρ τούτου, Μίδας, ἐκεῖνῳ δὲ, Ξέρξης. MEN. Εἰτά
σε, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε, ζυγνύοντα μὲν τὸν
Ἑλλησποντον, † διὰ δὲ τῶν ὄρων πλεῖν ἐπιθυμοῦν-
20 τα; — * Οἶος δὲ κ' ὁ Κροῖσός ἐστι; τὸν Σαρδανά-
παλον δὲ, ὦ Αἰακί, πατάξαι μοι κατὰ κόρῃς ἐπί-
τρεψον. ΑἰΑΚ. Μηδαμῶς· διαθρύψεις γὰρ αὐτῷ τὸ
κρανίον, γυναικεῖον ὄν. MEN. Οὐκ ἔν, ἀλλὰ προσπτύξο-
μαί γε πάντως ἀνδρογύνῃ ὄντι. ΑἰΑΚ. Βέλει δέ σοι
25 ἐπιδείξω κ' τὲς σοφάς; MEN. Νῆ Δία γε. ΑἰΑΚ. Πρῶ-
τῷ ἔτός σοι ὁ Πυθαγόρας ἐστίν. MEN. Χαῖρε, ὦ † Εὐ-
φορβί,

* ἀμειννὰ.] Παντὶς δ' ἐ-
στὶν ὅμως νεκρῶν ἀμειννὰ κά-
ρῃνα. *Hom.*

† διὰ δὲ τῶν ὄρων.] After
Xerxes had invaded Greece with
an Army (as *Yusbin* relates) of ten
Hundred Thousand Men, he
cut a Channel a-cross the Neck

of the Peninsula, upon which
Mount *Atbos* stands, in *Mace-*
donia, that he might have it to
say, he sailed over, or through,
Mountains.

* Οἶος.] *What a wile Wretch!*

† Εὐφορβί.] *Pythagoras*
held, that the Souls of Men,
after

φορεῖ, || ἡ Ἀπολλων, ἡ ὅ, τι ἂν ἐθέλῃς. ΠΥΘ. Νῆ, καὶ σύ γι, ὦ Μένιππε. MEN. Οὐκ ἔτι ὁ χρυσοῦς ὁ μηρός ἐστὶ σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω, εἴ τι σοι ἰδῶδιμον ἢ πῆρα ἐχῇ. MEN. Κυάμης, ὦ γα-
θεί. Ὡς * ὅ τῷτό σοι ἰδῶδιμον. ΠΥΘ. Δὸς μόνον. 5
ἄλλα

after a certain Time spent in Hell, returned to Life again, and passed into a new Set of Bodies. As a Proof of this, he affirmed, that he himself had been *Euphorbus*, at the Siege of *Troy*; and, to prove it, said he knew the Shield of that Warriour, which he saw hung up in one of the *Grecian* Temples.

|| ἡ Ἀπολλων.] He was of so beautiful a Person, that his Scholars used to call him the *Hypoborean Apollo*. *Diog. Laert.* Lib. viii. Segm. ii. *Lucian* calls him by these Names, in Derision of his Vanity, in having endeavoured to pass for these Persons. But it was not so much Vanity, as a Sort of pious Fraud in him, because he, thereby, proposed the Reformation of Men, as will appear by the next Note. This shews us the Necessity there was of a real Divine Reformer.

ὁ χρυσοῦς ὁ μηρός.] *Ælian* says, that *Pythagoras* shewed his golden Thigh, at the public Games of *Crotone*; and that he was seen, that very Day, at *Metapontum*, another City of *Italy*. *Apollonius* too relates the same Facts; but neither gives us any Account of the Grounds of this Fable of his golden Thigh. See *Ælian*. Lib. ii. cap. 26. and *Apollon*. de Mirabil.

If I may guess at the Foundation of all these strange Things, I should be apt to think, that, as *Pythagoras* was

engaged in reforming the *Crotonians* and *Metapontines*, two Cities intirely sunk in Luxury and Debauchery, the better to enforce his new Laws, and to give them an extraordinary Sanction, he contrived to pass for a very wonderful Person, or, rather, something more than Man. His great Skill in Mathematics too, by which he passed with some for a Conjuror, might have contributed to establish this Notion of him.

* ὅ τῷτό σοι ἰδῶδιμον.] *Pythagoras* did not allow the Eating of any living Creature, but would have Men live upon all wholesome Vegetables, except Beans. Many fabulous Reasons are given for his forbidding the Eating of these: Such as, that they resemble the human Parts of Generation: That their Stalks are like the Gates of Hell, because they have a thorough Passage, or one continued Tube, within them: That, if you expose them boiled, for a certain Number of Nights to the Moon, they will turn to Blood. *Diog. Laert.* in *Pythag.* and *Lucian* in Βίῳ Πρᾶσ. But the true Reason, probably, was that given by *Cicero*, “Ex quo etiam Pythagoricis interdicitur putatur, ne Fabâ vescerentur, quòd habet inflationem magnam in cibo, tranquillitati mentis vera querenti contrariam.” Lib. de Divinat. Several also are of Opinion

ἄλλα παρὰ νεκροῖς † δόγματα. Ἐμαθον γὰρ ὡς εἶδ' ἴσον κύαμοι καὶ † κεφαλὰι τοκίων ἐνδαδι. Αἰακ. Οὐτὸ δὲ Σόλων ὁ Ἐξηκισίδης, καὶ Θαλῆς ἰκίῃ. καὶ παρ' αὐτῶς, Πιττακός, καὶ οἱ ἄλλοι. * Ἐπτα δὲ πάσις εἰσὶν, ὡς ὁρᾷς. MEN. Ἀλυποὶ ἔτοι, ὦ Αἰακὲ, μόνοι, καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδὲ πλείως, ὥσπερ ἐγκρυφίας ἄρτο, ὁ ταῖς φλυκταῖναις ὄλ. † ἐξηνηκῶς, τίς ἐστίν; Αἰακ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθ' ἀπὸ τῆς Αἵτης παρών. MEN. Ὡ † χαλκίῳ βέλτε, τί παδὼν ἰοσιαυτὸν ἐς τὲς || κρατῆρας ἐνέβαλες; ΕΜΠ. § Μελαγχολία

nion that, under *Pythagoras's* Precept about Beans, was couched Advice to his Scholars, that they should not endeavour to become *Κυαμεύται*, *Fabis electi* (for it was usual to elect Magistrates with Beans) that is, that they should not subject themselves to the Evils of Ambition. See *Xen. Apomn. Demosth.* Scholiast in *Orat. cont. Timocrat. & Plut. in Puer. Educat.*

† δόγματα.] *The Opinions of the Philosophers were, peculiarly, so called.*

† Κεφαλὰι τοκίων.] *Κεφαλή*, as *Stephanus* shews, hath been used, as a Term in Anatomy, signifying the *Extremity of a Bone*, or other Part, “Item” (says he) superior in Testiculo pars κεφαλὴ ὀρχέως “dicatur, inferior πύθμη.” —

Now, as there is no Account, at least, that I can find, that *Pythagoras* thought Beans more like the Parts of Generation of Parents than these of Children. but that they resembled such Parts, in general, I am apt to think, that *Lucian* must have writ it κεφαλὰι ὀρχέων. For where has κεφαλή, by itself, ever sig-

nified *Testiculus*? And, if it had, why should *Lucian* alter, or limit, the Doctrine of *Pythagoras*, who forb'd the Eating of Beans, not because they resembled the Parts of Generation in Parents only, but those in all human, or, perhaps, living Creatures? τοκίων is put for τοκίων, Ionice.

* Ἐπτα.] *The seven wise Men of Greece.* The four, not mentioned, here, were *Chilo*, *Bias*, *Periander*, King of *Corinth*, and *Cleobulus*.

† ἐξηνηκῶς.] *Who broke out with Blisters.* A Metaphor, from the *Breaking out*, or *Budding*, of Trees, or Flowers.

† χαλκίῳ.] See your Dictionary for *Empedocles*.

|| κρατῆρας.] *Κρατήρ*, properly, signifies a *Cup*. The *Caverns* of the burning Mount *Ætna* were, in *Greek*, called *Κρατῆρες*.

§ Μελαγχολία τις.] After *Menippus* had asked, τί παθὼν, it is odd that *Empedocles* should answer, in this Nominative Case. But, perhaps, it is natural, in a cursory Discourse, not to be, upon

χολία τις, ὦ Μένιππι. MEN. Οὐ μὰ Δία, ἀλλὰ κε-
ροδοξία, καὶ τύφος, καὶ πολλὰ † κόρυζα. Ταῦτά σε ἀπην-
θράκωσεν αὐταῖς κρηπίσιν ἐκ ἄξιον ὄντα. Πλὴν ἀλλ'
εἶδέν σε τὸ σόφισμα ᾤκησεν, ἐφαράθης γὰρ τεθνηώς.—Ὁ
Σωκράτης δὲ, ὦ Αἰακί, πῶς ποτε ἄρα ἐγί; ΑἰΑΚ. Μι- 5
τὰ Νέστορος καὶ * Παλαμήδους ἐκείνου ληρεῖ τὰ πολλὰ.
MEN. Ὅμως ἐβλόμην ἰδεῖν αὐτὸν, εἴπερ ἐνθάδε ἐγίν.
ΑἰΑΚ. Ὅρᾳς τὸν φαλακρόν; MEN. Ἀπαντες φαλακροὶ
εἰσιν ὥς τε πάντων ἂν εἴη τῷτο τὸ γινώρισμα. ΑἰΑΚ.
Τὸν σιμὸν λέγω. MEN. Καὶ τῷδ' ὅμοιον σιμοὶ γὰρ 10
ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς, ὦ Μένιππε; MEN. Καὶ
μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν Ἀθήναις; MEN.
Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τάγῃ σχήματα
αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι
μάλα ἢ πολλοὶ. Τὰ δ' ἄλλα—ἰώρακας, οἶμαι, οἷον ἦκε 15

upon all Occasions, so very ex-
act as to answer, directly, in the
Case of the Question: Or, per-
haps, the Speaker, here, meant
to say, Μελαγχολία τις ἦ.
“It was some Madness.”

† κόρυζα.] *Stephanus* shews,
from *Galen*, that all the old
Physicians used to call, τὸ διὰ
τῶν ῥίνων ἐκκρινόμενον ὑγρὸν
λεωτὸν, the thin Fluid secreted
through the Nostrils, by the Name
of κόρυζα. We often see Mad-
men and Idiots troubled with
this Defluxion, whence we call
them *Driveleri*; and hence, I
suppose, the Greeks gave the
Name of κόρυζα or *Driveling*,
to Madmen.

* Παλαμήδης.] *Socrates*,
upon his Tryal, spoke thus to
the Athenian Judges: “If
“Death be but a Journey
“hence to another Place, and
“it be true, what is reported,
“that all, who have died, are
“there: What greater Good,
“Judges, can befall a Man,
“than there to converse with

“those just Judges, *Miros*,
“*Æacus*, and *Rhadamanthus*,
“and with *Palamedes*, or *A-*
“*jax*, or any other who hath
“died by an unjust Judgment.”
Plat. in *Apolog.*

I think it somewhat proba-
ble, then, that *Lucian*, here,
placing *Socrates* in the particu-
lar Company of *Nestor*, a righ-
teous Man, and of *Palamedes*,
who had suffered by a false Ac-
cusation, is a Kind of a Gibe
upon the above Passage in *Pla-*
to, as if he made *Æacus* (when
Menippus had asked him for
Socrates) to say “O! yonder
“he is, to be sure, comforting
“himself with *Nestor*, and *Pa-*
“*lamedes*, his Fellow-Sufferer,
“whose Company he so much
“longed for.”

§ πολλοὶ.] Immediately af-
ter this πολλοὶ the MS. goes on
thus, ΣΩΚ. Μάλα πολλὰς
ἰώρακας. MEN. Ἀλλ' ἰώρα-
κας, οἶμαι, οἷος ἦκε παρὰ
σοὶ Ἀριστιππος, καὶ Πλάτων
αὐτός, ὁ μὲν, &c. *Græc.*

παρὰ σοί * Ἀρίστιππος, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων
 μύρον, ὁ δὲ τὼς ἐν Σικελίᾳ τυράννης † θεραπεύειν ἰκμαθῶν.
 ΣΩΚΡ. Περὶ ἡμῶν δὲ τί φρονῶσιν; ΜΕΝ. Εὐδαίμων, ὃ
 Σώκρατες, ἀνδρῶν ἢ, τάγε τοιαῦτα. Πάσις ἔν σοι θαν-
 5 μάσιον οἶονται ἄνδρα γεννηθῆσαι, καὶ πάντα ἡγωνικῆσαι || ταῦ-
 τα, δεῖ γὰρ οἶμαι τάληθες λέγειν, ἔδην εἰδότα. ΣΩΚΡ.
 † Καὶ αὐτὸς ἴφασκον ταῦτα πρὸς αὐτὸς. Οἱ δὲ, εἰρω-
 νίαν ᾔοντο τὸ πρᾶγμα εἶναι. ΜΕΝ. Τίνες δὲ ἔτοί εἰσιν
 οἱ περὶ σέ; ΣΩΚΡ. Χαρμίδης, ὃ Μένιππος, καὶ Φαῖδρος,
 10 καὶ ὁ τῷ Κλεινίου. ΜΕΝ. Εὖγε, ὃ Σώκρατες, ὅτι πάντα τῶν-
 θα μέτει τὴν σεαυτῷ τέχνην, καὶ ἔκ ὀλιγωρεῖς τῶν καλῶν.

* Ἀρίστιππος.] This Phi-
 losopher (if he deserves that
 Name) held, that the gross
 Pleasures of the Body were the
Summum Bonum.

† θεραπεύειν ἰκμαθῶν.]
 Plato went thrice to Sicily. —
 First, to see the Wonders of the
 burning *Ætna*; at which Time,
 he incurred the Displeasure of
 the Tyrant *Dionysius* the Elder,
 by telling him that his Words
τυρραννῶσιν, favoured of Ty-
 ranny; for which, he would have
 been put to Death, but for the
 generous and humane *Dion*,
 Brother-in-Law to the Tyrant.
 His second Expedition was, to
 take Possession of some Lands
 promised him by *Dionysius* the
 Younger, in which he was to
 make an Experiment of that
 famous Form of Government,
 which he hath left us, in his
 Works. But *Dionysius* broke
 his Word with him; upon
 which, it was thought, he put
Dion and *Theotas* upon De-
 throning him. It is, at least,
 certain, that he was obliged to
 a Letter, which the Philoso-
 pher *Archytas* wrote to *Diony-
 sius*, in his Favour, for his
 Escape from Sicily and this se-
 cond Tyrant. The third Time,
 he went to make up Matters

between *Dion*, then much sus-
 pected at Court, and *Dionysius*,
 who still had a Veneration for
Plato: But, failing in this, he
 soon returned Home. *Diogenes
 Laertius*, Lib. iii. S. 18, in Sub-
 stance, gives us the above Ac-
 count; in which, we see rather
 the Contrary of any servile At-
 tendance upon the Tyrants of
Sicily: So that *Lucian*, here,
 probably, takes an injurious and
 saucy Liberty with the Divine
Plato's Character.

|| ταῦτα.] These Things,
 that we now see, here in Hell.
Socrates was wont to say, That
 a *Dæmon* or *Genius* signified, be-
 fore-hand, to him what was to
 come: Ἐλεγε δὲ καὶ προσημαί-
 νειν τὸ δαιμόνιον τὰ μέλλοντα
 αὐτῷ. *Diog. Laert.* Lib. ii.
 Seg. 32. Which Notion is what
Menippus, here, pretends to ri-
 dicule.

† Καὶ αὐτὸς ἴφασκον.]
 The *Delphian* Oracle pronoun-
 ced *Socrates*, the wisest of Men:
 Which, after much Enquiry,
 he himself discovered to be true,
 in this Resp Et only, That he
 alone had found out, that he
 knew nothing. And this he of-
 ten declared, See *Plat.* in A-
 polog.

ΣΟΚΡ. Τί γὰρ ἂν ἄλλο ἥδιον πρᾶττοιμι; Ἀλλὰ πλησίον ἡμῶν κατὰκεισο, εἰ δοκεῖ. ΜΕΝ. Οὐ μὰ Δί', ἐπὶ τὸν Κροῖσον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πωλησίον οἰκήσων αὐτῶν. Ἔοικα γῦν ἐκ ὀλίγα γιλάσεισθαι, οἰμωζόντων ἀκῶν. ΑἶΑΚ. Καγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφυγῶν. Τὰ πολλὰ δ' ἰσαυθις ὄψει, ὧς Μένιππε. ΜΕΝ. Ἀπιθι. Καὶ ταυτὶ γὰρ ἱκανά, ὧς Αἰακί.

ΔΙΑ' Α. κδ. Μενίππος καὶ Κερβερος.

Lucian's Death of Socrates.

ΜΕΝ. ὦ Κέρβερε, (συγγενὴς γάρ εἰμί σοι, κύων καὶ αὐτὸς ὢν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷόν ᾤοντο Σωκράτης, ὅποτε κατῆι πρὸς ὑμᾶς; εἰκὸς δέ σε θεὸν ὄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθίγγεσθαι, ὅπότε ἰδέοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὧς Μένιππε, παντάπασιν ἰδοκεῖ ἀτρέπτω προσώπῳ προσίναι, καὶ ἐπ' αὐτῷ δεδιέναι τὸν θάνατον δοκῶν, καὶ τὰτ' ἐμφῆναι * τοῖς ἔξω τῷ γομῷ ἐγῶσιν ἰδέλων. Ἐπὶ δὲ κατέκυψεν εἰς αὐτὸν τῷ χαματι, καὶ εἶδε τὸν ζῶον, καγὼ ἔτι διαμέλλοντα αὐτὸν † δακῶν τῷ κωνεῖῳ, κατέσπασα τῷ ποδὶ, ὥσπιν τὰ βρέφη ‡ ἐκώκυε, καὶ τὰ ἑαυτοῦ παιδιὰ ὠδύρετο, καὶ παντοίως ἰγύνετο.

* τοῖς ἔξω.] *To the World.*

† κωνεῖῳ δακῶν.] *The Representing Socrates lingering in great Fear, at the Entrance of Hell, till Cerberus comes and drags him down by the Foot, is a natural Allegory, signifying that Socrates was very loth to quit this Life, and did still put off his Departure, till, at length, Death seized him fast, and hawled him away, in Spite of him. Yet I cannot but think, that Cerberus breaks through this Allegory, when, in his private Capacity of a Dog, he says, he bit Socrates with Hemlock; for this seems strained and unnatural. How-*

ever, it is reconcileable to Sense, by taking Cerberus, when he says, κωνεῖῳ δακῶν, for *Death*; because *Death* may, indeed, be naturally said to seize *Socrates* κωνεῖῳ, with the *Hemlock*, or the *Juice of Hemlock*, which was the *Poison* he had drank. Κώνεον is reckoned to be rather a Sort of Plant like our *Hemlock*.

‡ ἐκώκυε.] *I know no Account of Socrates's Death of near such Authority, as that given by his Scholar Plato; in which, that Philosopher appears with such intire Resignation, exalted Courage, and*

ἔγιντο. MEN. Οὐκὲν σοφιστὴς ὁ ἀνθρωπῶς ἦν, καὶ ἐκ ἀληθῶς κατιφρόνι τῷ πράγματι; ΚΕΡΒ. Οὐκ· ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ ἰώρα, κατιθρασύνειτο, ὡς δῆθεν ἐκ ἀκῶν πεισόμενος, ὁ πάντως ἴδει παθεῖν, ὡς θαυμάσωνται οἱ διαταί. Καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἵως τῷ γομῆν τολμηροί, καὶ ἀνδρείοι, τὰδ' ἔδοθεν ἡ ἔλεγχος ἀκριβής. MEN. Ἐγὼ δὲ πῶς σοι κατεληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὃ Μένιππε, ἀξίως τῷ γένει, καὶ Διογένης πρὸ σθ', ὅτι μὴ ἀναγκαζόμενοι ἰσήμετε, 10 μὴδ' ὠθέμενοι, ἀλλ' ἰδιόεσσι, γιγνόντες, οἰμώζειν παραγείλαντες ἅπανσι.

Majesty of Reason, that I think Lucian (who also could not, possibly, have a better Account) a most affected, injurious, and envious Traducer, for treating his Character with this Indignity. His Dying, as he did, seems a strong Argument, that he was (as some eminent

Christians allow he was) inspired: For scarce any Thing, less than the Constancy, Chearfulness, and Hopes of a Martyr, appears in his Behaviour.

ἡ ἔλεγχος.] This Word in the Masculine Gender, as here, signifies, a Proof; in the Neuter, a Scoundrel.

ΔΙΑΛΟΓΟΝ ΚΑΙ ΧΑΡΩΝΟΣ ΚΑΙ ΜΕΝΙΠΠΟΥ.

A Scuffle between Charon and Menippus, about the Ναῦλον or Ferry-Piece.

ΧΑΡ. Ἄποδος, ὃ κατάρατε, τὰ πορθμῖα. MEN. Βόα, εἰ τὸτό σοι ἥδιον, ὃ Χάρων. ΧΑΡ. Ἄποδος φημί αὐτῷ ὃν σὲ διεπορθμευσάμην. MEN. Οὐκ ἂν λάβοις παρὰ τῷ μὴ ἔχοντος. ΧΑΡ. Ἐγὼ δὲ τίς ὁβελὸν μὴ ἔχων; MEN. Εἰ μὲν καὶ ἄλλός τις, ἐκ οἷδα' ἐγὼ δὲ, 5 ἐκ ἔχω. ΧΑΡ. Καὶ μὴ ἀγξω σι, νῆ τὸν Πλάτωνα, ὃ μιὰρ, ἢ μὴ ἀποδῶς. MEN. Καγὼ τῷ ξύλῳ * σθ' ὠατέξας, διαλύσω τὸ κρανίον. ΧΑΡ. † Μάτην ἢ ἴση

* σθ'.] MS. Græu.

† Μάτην, &c.] Grævius says, the Sense, here, is, "Then you shall, to no Purpose, have made this so great a Passage, since you have not brought your Ferry-penny." As if (I suppose) even his having rotten over should still not

avail him.

But a Friend thinks, that this Interpretation of Grævius enfeebles the Sentiment, and is unnatural, and that the true Sense certainly is: "And so you shall have made so great a Voyage gratis." Which is the received Sense.

πεπλευκὸς τοσούτον πλῆν; MEN. Ὁ Ἑρμῆς ὑπὲρ ἱμῶ σοι
ἀποδότην, ὅς με παρέδωκέ σοι. EPM. Νὴ Δία οὐαίμην,
εἰ μέλλω γε κ' ὑπερεκλίνειν τῶν νεκρῶν. XAP. Οὐκ ἀπο-
γήσομαι σὺ. MEN. Τέττε γε ἔνικα πωληκῆσας τὸ πορθμαί-
ον, παραμένει.—Πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις; 5
XAP. Σὺ δ' ἐκ ἡδεις ὡς κομίζεις δέον; MEN. Ἦδὲν μὲν,
ἐκ εἶχον δέ. Τί ἔν; ἐχρῆν διὰ τῆτο μὴ ἀποθανεῖν; XAP.
Μόνος ἔν ἀν' ἡχῆσεις προῖκα πεπλευκίαι; MEN. Οὐ προῖκα,
ὦ βέλτιτε. Καὶ γὰρ ἠήλησα, κ' τῆς κώπης ἐπιλαβόμενν,
κ' ἐκ ἑκλαίον μόνος τῶν ἄλλων ἐπιδατῶν. XAP. Οὐδὲν 10
ταῦτα πρὸς τὰ πορθμῖα. Τὸν ὀβολὸν ἀπαδῆναι σὺ δεῖ· ἔ
γὰρ θέμις ἄλλως γενέσθαι. MEN. Οὐκὲν ἀπάγαγέ με
αὐτὸς ἐς τὸν βίον. XAP. Χαρίεν λίγεις, ἵνα κ' πληγὰς
ἐπὶ τέττῃ παρὰ τῷ Αἰακῷ προσλάβω. MEN. Μὴ ἐνόχλαι
ἔν. XAP. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις. MEN. * Θέρ- 15
μης, εἰ θέλεις, κ' τῆς ἑκάτης τὸ δέπνον. XAP. Πόθεν
τῆτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες; οἶα δὲ κ' ἐλάλει
παρὰ τὸν πλῆν, τῶν ἐπιδατῶν ἀπάντων καταγιλῶν, κ' ἐπι-
σκώπτων, κ' μόνος ἄδων, οἰμωζόων ἐκείνων; EPM. Ἀγ-
νοεῖς, ὦ Χάρων, ἵποδον ἄνδρα διεπόρθμυσας; ἐλευθεροῖ 20
ἀκριβῶς, κῆδερός αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.
XAP. Καὶ μὴν ἂν σὺ λάβω ποτί—MEN. Ἀν' λάβης, ὦ
βέλτιτε,—δὲς δὲ ἐκ ἂν λάβοις.

* Θέρμης, &c.] See the Notes upon the viiith Dialogue.

Δ Ι Α' Λ. κγ'. Διογένης κ' Μαυσώλῳ.

The Vanity of Mausolus's Monument, which was one of the seven Wonders of the World.

ΔΙΟΓ. Ὡ Κὰρ, ἐπὶ τίνι μέγα φρονεῖς, κ' πάντων ἡμῶν
πρατιμάσθαι ἀξιοῖς; MAYΣ. Καὶ ἐπὶ τῇ
βασιλείᾳ μὲν, ὦ Σινυπεῦ, ὅς ἐβασίλευσα Καρίας μὲν ἀ-
πάσης, ἤρξα δὲ κ' Λυδῶν ἰνίων, κ' νήσους δὲ τινὰς ὑπηγα-
γόμενν, κ' ἄχρι Μιλήτε ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας 5
καταστρεφόμενν. Καὶ καλὸς ἦν, κ' μέγας, κ' ἐν πολέ-
μοις καρτερὸς. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῷ μνημα
παμμέγεθες ἔχω ἐπικείμενον, ἡλίμοι ἐκ ἄλλῃ νεκρὸς, ἀλλ'
ἔδδ' ὅτως ἐκ καλλῷ ἐξησκημένον, ἵππων κ' ἀνδρῶν ἐς τὰ
ἐκρίβερατον ἰκασμένον ἔθε τῷ καλλίστῳ, οἷον ἔδδ' ἐν 10
ῥητιεῖ ἂν ἔαδῃς. Οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα
φρονεῖν;

φροειῖν; ΔΙΟΓ. Ἐπὶ τῇ Βασιλείᾳ φῆς, καὶ τῷ κάλλει καὶ
 τῷ βάρει τῷ τάφῳ; ΜΑΥΣ. Νὴ Δί, ἐπὶ τέτοις. ΔΙΟΓ.
 Ἄλλ', ὃ καλὲ Μαύσωλε, ἔτι ἡ ἰσχὺς ἐστὶ σοι ἐκείνη, ἔτι
 ἡ μορφὴ πᾶριςιν. Εἰ γὰρ τινα ἰλοίμεθα δικαστὴν εὐμορ-
 5 φίας πέρι, ἔκ ἔχω εἰπεῖν τίνῳ ἔνικα τὸ σὸν κρανίον προ-
 τιμηθεῖν ἂν τῷ ἑμῷ. Φαλακρὰ γὰρ ἄμφω, καὶ γυμνά, καὶ
 τὰς ὀδόντας ὁμοίως προφαίνομεν, καὶ τὰς ὀφθαλμοὺς ἀφηρή-
 μεθα, καὶ τὰς ῥίνας ἀποσισιμώμεθα. Ὁ δὲ τάφῳ, καὶ οἱ
 πολυτελεῖς ἐκείνοι λίθοι, Ἀλικαρναστειῦσι μὲν ἴσως εἶεν
 10 ἐπιδείκνυσθαι, καὶ φιλοτιμεῖσθαι πρὸς τὰς ξένας, ὡς δῆτι
 μέγα οἰκοδόμημα αὐτοῖς ἐστὶ· σὺ δὲ, ὃ βέλτιστε, ἔχῃ ὁρῶ
 ὅ, τι ἀπολαύεις αὐτῷ πλὴν εἰ μὴ τὸτο φῆς, ὅτι μᾶλλον
 ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενῳ.
 ΜΑΥΣ. Ἀνήτα ἔν μοι ἐκείνα πάντα, καὶ ἰσότημῳ ἔσται
 15 Μαύσωλῳ καὶ Διογένης; ΔΙΟ. Οὐκ ἰσότημῳ, ὃ γενναῖό-
 τατι· Μαύσωλος μὲν γὰρ οἰμώζεται, μεμνημένος τῶν ὑπὲρ
 γῆς, ἐν οἷς εὐδαιμονεῖν ᾔετο. Διογένης δὲ καταγελάσεται
 αὐτῷ. Καὶ τάφον ὁ μὲν ἐν Ἀλικαρνασσῷ ἐρεῖ ἑαυτῷ ὑπὸ
 Ἀρτεμισίας τῆς † γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον,
 20 ὁ Διογένης δὲ, τῷ μὲν σώματος εἰ καὶ τίνα τάφον ἔχει, ἔκ
 οἶδεν, ἔδδ' ἔμελει αὐτῷ τέτυκται. Λόγον δὲ, τοῖς ἀρίστοις
 περὶ αὐτῷ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκῶς, ὑψηλό-
 τερον, ὃ Καρῶν ἀνδραποδέσαστε, τῷ σὺ μνήματος, καὶ ἐν
 * βεβαιωτέρῳ χωρίῳ κατεσκευασμένον.

† γυναικὸς καὶ ἀδελφῆς.]
 Some of the Heathen Kings.
 pleading the fabulous Example of
 Jupiter and Juno, usurped the
 Privilege of an incestuous and
 abominable Marriage with their

own Sisters; I suppose, to con-
 fine their Wealth and Interest
 within their own Families.

* βεβαιωτέρῳ χωρίῳ.]
 That is, in the Esteem of Man-
 kind.

Δ Ι Α' Λ. κζ'. Νιρέως, Θερσίτη, καὶ Μένιππυ.

The Vanity of Beauty.

ΝΙΡ. ἸΔὲ δὴ, Μένιππος ὑποστὶ δικάσει πότιρος εὐμορ-
 5 φότερός ἐστιν. Εἰπὶ, ὃ Μένιππε, ἔκ καλλιῶν σοι
 δοκῶ; ΜΕΝ. Τίς δὲ καὶ ἐστὶ; πρότιρον, οἶμαι, χρὴ
 γὰρ τὸτο εἰδῆναι. ΝΙΡ. Νιρέως καὶ Θερσίτης. ΜΕΝ.
 5 Πότερος ὁ Νιρέως, καὶ πότερος ἂν ὁ Θερσίτης; ὑδέπω γὰρ
 τὸτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἤδη τὸτ' ἔχω, ὅτι ὁμοίος
 αἰμί

εἰμί σοι, κ' ἔδ' ἐν τηλικῷτον διαφέρεις, ἤλικον σε Ὅμηρος
 ἐκαῖνος ὁ τυφλὸς ἐπ' ἤνεσεν, ἀπάντων εὐμορφότατον προσει-
 πών. Ἀλλ' ὁ φοξὸς ἐγὼ, κ' ψεδνὸς ἔδ' ἐν χείρων ἐφάνη τῷ
 δικαστῇ. † Ὡρα δέ σοι, ὦ Μένιππε, ὄντινα κ' εὐμορφό-
 τερον ἦγῃ. NIP. Ἐμὲ τὸν Ἀγλαΐας κ' Χαροπος, ὅς κ' ἀλ- 5
 λιστος ἀνὴρ ὑπὸ Ἰλίου ἦλθον. MEN. Ἀλλ' ἔχ' κ' ὑπὸ
 γῆν, ὡς οἶμαι, κάλλιστος ἦλθες. Ἀλλὰ τὰ μὲν ὅσα ὅμοια,
 τὸ δὲ κρανίον, ταύτη μόνον ἄρα διακρίνοιτο ἀπὸ τῆ Θερ-
 σίτῃ κρανίῃ, ὅτι εὐδρυπλον τὸ σόν· ἀλαπαδὸν γὰρ αὐτὸ,
 κ' ἐκ ἀνδρῶδες ἔχεις. NIP. Καὶ μὴν ἔρε Ὅμηρον, ὅποιός 10
 ἦν, ὅποτε συνεγράτεον τοῖς Ἀχαιοῖς. MEN. Ὅντινα
 μοι λέγεις. Ἐγὼ δὲ ἂν βλέπω, κ' νῦν ἔχεις, ἐκεῖνα δὲ οἱ
 τότε ἴσασιν. NIP. Οὐκ ἔν ἐγὼ ἐν αὐτῷ εὐμορφότερός εἰμι,
 ὦ Μένιππε; MEN. Οὔτε σὺ, ἔτε ἄλλ' εὐμορφ' ἰσο-
 τιμία γὰρ ἐν ἄδῃ, κ' ὅμοιοι ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν 15
 κ' τῷτο ἱκανόν.

† Ὡρα δέ σοι.] *Grævius*
 hath it, Ὡρα δὲ σύ, *See, or,*
consider you; and quotes a *Ma-*
nuscript for the Amendment;
 which seems a very good one,

because, as the Text. here,
 stands, λέγειν is oddly understood;
 for I doubt, whether, in any
 Greek Author, it be understood,
 in the same Manner.

Δ Ι Α' Λ. κή. Μένιππε κ' Χείρων.

Contentment necessary in all Circumstances.

MEN. Ἡ Κῆσα, ὦ * Χείρων, ὡς θιὸς ὦν ἐπιθυμῆσαι
 ἀποδανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκουσας,
 ὦ Μένιππε. Καὶ τέθηκα, ὡς ὅρας, ἀθάνατόν εἶναι δυνά-
 μεν.

* Χείρων.] *Chiron* was a Cen-
 taur; for, when his Father,
Saturn, was making Love to
 his Mother *Phillyra*, the Daugh-
 ter of *Oceanus*, and his Wife,
Ops, was coming upon them,
Saturn quickly changed him-
 self into a Horse, and so begat
Chiron, partly Man, and partly
 Horse. During his Youth, he
 kept in the Woods, and there
 made himself Master of the

Virtues of Herbs, from whence
 he gave Rise to the Art of
 Healing. At length, one of
Hercules's poisoned Arrows,
 happening to drop upon his
 Foot, gave him such torturing
 Pain, that, though, from his
 Parents, he was immortal, yet
 he begged the Gods would fa-
 vour him with Death. *Steph.*—
 But as his Request is, here, ri-
 diculed by *Lucian*, as proceed-

ing

μεν. MEN. Τίς δέ σι ἔχει τῷ Δαμένῳ ἵσχυον, ἀμείβε-
ται πολλοῖς χρήμασι; ΧΕΙΡ. Ἐγὼ πρὸς σι καὶ ἀμείβε-
σθαι. Οὐκ ἔστι δὲ οὐδὲ ἀπολαύειν τῆς ἀπολαύσεως. MEN.
Οὐκ ἔστι δὲ, ζῶντα ἔχει τὸ φῶς; ΧΕΙΡ. Οὐκ, ὁ Μένειν-
τι. Τὸ γὰρ αὐτὸ, ἥματα παρῆλθεν τι καὶ ὅχι ὅπλιν σφύμαι-
σθαι. * Ἐγὼ δὲ ζῶν φῶς καὶ ἀπολαύειν τῶν ἡμεῶν, ἡλίου,
φωτὸς, τροφῆς, αἱ ἔσται δὲ αὐταί, καὶ τὰ γυμνάσια ἀπαν-
τα, ἔξῃ ἱκανοί, ὡς περ ἀκολουθεῖται Δάμῳ Δατέρῳ, ἐν-
πλάσθαι γὰρ αὐτῶν. Οὐ γὰρ ἐν τῇ αὐτῇ αἰῷ, ἀλλὰ καὶ
ἐν τῇ μετασχεῖν, ὅπως τὸ περὶ αὐτῶν. MEN. Εἰ λέγεις,
ὁ Χείρην. Τὰ δὲ ἔστι δὲ αὐτῶν φέρειν, ἀφ' ὧν ἀπολαμβάνει
αὐτὸς αἷμα; ΧΕΙΡ. Οὐκ ἀλλῶς, ὁ Μένειντι. Ἡ γὰρ
ἰσχυρία, πᾶσι δυνάμει, καὶ τὸ πρῶτον οὐδὲ ἔχει τὸ
ἀμείβεσθαι ἐν φανὶ αἷμα, ὁ ἐν σφύρῳ. * Ἄλλος τι, οὐδὲ
δύσκει, ὡς περ αὐτῶν, ἐπὶ πᾶσι δὲ, ἀφ' ὧν ἀπολαμβάνει τῶν
ἐκείνων ἱσχυρίαν. MEN. Ὅρα, ὁ Χείρην, μὴ τὴν ἀριστερίαν
σφύρῳ,

ing only from his Want of Con-
tentment, it is probable that
some other Fable (not come
down to us) went of him, in
which, he was represented, as
he is, in this *Dialogue*; and
that, to show that this Life is
not the Place to be perfectly
happy in. But *Lucian* would
turn it to its own Use.

* Ἐγὼ δὲ ζῶν, &c.] I own
I cannot make Grammar of this
Sentence, down to αὐτῶν in-
clusive, unless I be allowed
to change ἀκολουθεῖται to
ἀκολουθεῖν, and to include
some of the Words in a Pa-
renthesis, as follows: Ἐγὼ δὲ
ζῶν αἷμα, καὶ ἀπολαύειν τῶν
ἡμεῶν, ἡλίου, φωτὸς, τρο-
φῆς (καὶ ἔσται δὲ αὐταί, καὶ
τὰ γυμνάσια ἀπαντα, ἔξῃ
ἱκανοί, ὡς περ ἀκολουθεῖται
Δάμῳ Δατέρῳ) ἐνπλάσθαι
γὰρ αὐτῶν — I translate this

Sentence, according to this
Reading; but, lest I should be
thought to substitute my own
Meaning, for a better, take
the Words of the other *Trans-
lation*, and compare them with
the Text, which I have left, as
I found it: “ Verum, cum
“ ego semper viverem, iisdem-
“ que fruerer, sole, luce, cibo,
“ tum horum eadem recurrebant,
“ reliqua item omnia, quae
“ nunquam contingunt in vita,
“ recipere quodam modo redi-
“ rent, atque aliis alia per vi-
“ ces succederent; fatietas vi-
“ delicet eorum me cepit.”

The natural Signification of
ἡμεῖς is *Tempus*, a *Season* of the
Year, not *Hours*, as *Hours*. And
to take ἡμεῖς, here, in the se-
condary Meaning of *Hours*,
seems to me too trifling; for he
certainly means the returning
Seasons of the Year.

† ἀριστερίαν. I interpret
them, that ἀριστερίαν signifies
fighting,

σπαστῶ, καὶ ἐς τὸ αὐτὸ σοὶ ὁ λογῶ περιγῆ. ΧΕΙΡ. Πῶς
 τῆτο φῆς; ΜΕΝ. † Ὅτι εἰ τῶν ἐν τῇ βίῳ τὸ ὅμοιον αὐτῷ
 καὶ ταῦτ' ἐγίνετό σοι προσκορὶς, καὶ ἐνταῦθα ὅμοιος ὄντα,
 προσκορῇ ὁμοίως αὐ γένοιτο, καὶ δέησι μεταβολῇ γε ζήλει
 τῆμα, καὶ ἐνταῦθ' ἐς ἄλλοι βίον, ὅτι οἶμαι ἀδύνατον. 5
 ΧΕΙΡ. Τί ἔν' αὐ πᾶσι τις, ὃ Μένειπ; ΜΕΝ. Ὅτι οἶμαι,
 καὶ φασί, συντελὲς ὄντα ἀρίσκεισθαι καὶ ἀγαπᾶσθαι
 τοῖς παρῶσι, καὶ μηδὲ αὐτῶν ἀφ' ἑρητοῦ οἶσθαι.

signifies, *quodam circuitu revolvitur*,
 and περιπέπτεω *in seip-*
sūm incurrere, i. e. *secum pug-*
nare, aut, *sibi ipsi contradicere*.
 And περιγῆ, a little below, he
 renders, *revolvatur*.

† Ὅτι εἰ, &c.] The Particle

καὶ is so often repeated, in this
 Sentence, and is taken, in such
 different Meanings, that I have
 always known it to create Con-
 fusion to Beginners. I caution
 such to attend, strictly, to the
 Translation.

Δ Ι Α' Δ. κθ'. Διογένης, Ἀντισθένης, καὶ Κράτης.

A pleasant Conversation between three deceased Philosophers,
 taking a Walk up towards the Entrance of Hell.

* ΔΙΟΓ. Ἀντισθένης καὶ Κράτης, σχολῇ θυομεν. ὅτε
 τί ἔτι ἀπικνύειν † εὐθὺ τῆς καθόδου περι-
 πατήσονται, ἐλθόντες τῆς κατιόντας, οἷοί τινες εἶσι, καὶ
 τί ἕκαστος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπώμεν, ὃ Διογένης.
 Καὶ γὰρ αὐ τὸ θάνατον ἡδὺ γένοιτο, τὰς μὲν διαφύσσειας
 αὐτῶν ὁρᾶν, τὰς δὲ ἐκείνων ἀφ' ἑαυτῶν, ὥστε δὲ μέλει 5
 κατιόντας, καὶ ἐπὶ τράχηλον ὠδῶν τὸ Ἑρμῆ, ὅμως ἐν-
 τιθαίνοντας καὶ ὅπως ἀνελπίδοντας, ἔδδ' εἶδον. ΚΡΑΤ.
 Ἐγὼ γὰρ καὶ διηγέσσομαι ὑμῖν ἃ εἶδον, ὅποτε καθῆναι κατὰ
 τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὃ Κράτης. τοιαῦτα γὰρ τῶν
 παλαιῶν ἐγὼ. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατατίθενται
 ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμπόδους τις ὁ πλάσιος, ὃ ἡμέ-
 τιρος, καὶ Ἀρσάκης ὁ Μηδίας ἑπαρχος, καὶ Ὀρέτης ὁ Ἀρμέ-
 νιος. Ὁ μὲν ἔν' Ἰσμπόδους (ἐπιφώνιστο γὰρ ὑπὸ λεγόντων παλαιῶν

* ΔΙΟΓ, &c.] Antisthenes
 was Scholar to Socrates, and
 Founder of the Cynic Sect;
 Diogenes was Scholar to Antis-
 thenes, and Crates to Diogenes;
 which is the Reason, why these

Three are joined together, in
 this Conversation.

† εὐθὺ τῆς καθόδου.]
 Put for εὐθὺ τῆς ἐλθούσης
 καθόδου. Synb.

τὰ Κιθαίρινα, ἰς Ἐλευσίνα οἶμαι βαδίζον) ἰσχύει τι, καὶ τὸ
 τραῦμα ἐν ταῖς χερσὶν ἔχει, καὶ τὰ παῖδια τὰ πνεύματα, καὶ
 καταλλοῖται, ἀνικαλῖται, καὶ αὐτὰ ἐπιμαρτυρεῖ τῆς τέλ-
 ρης, ὅς Κιθαίρινα ὑπερβαλὼν, καὶ τὰ περὶ τὰς Ἐλευθέρων
 5 χάρις πάντημα οὐτα ὑπὸ τῶν πνεύματι, διδοῖται, δύο
 μῦθος οἰκίτας ἐπὶ γὰρ καὶ ταῦτα, φιάλας πέντε χρυσῆς,
 καὶ αὐτὰ ἐπὶ τὰς μὴδ' αὐτὸν ἔχον. Ὁ δ' Ἀρσάκης (γη-
 ραῖος γὰρ ἦδη, καὶ ἐν Δ' ἔα ἀσπασθῆναι τὴν ὄψιν ἐς τὸ βαρβα-
 ρικὸν) ἔχοντο, καὶ ἡγανάκτι πρὸς βαδίζον, καὶ ἤξιον τὸν
 10 ἴππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἴππος αὐτῷ συμ-
 πεσόντα, μὴ πλεονάζοντες ἀμφότεροι διαπαρῆντες ὑπὸ Θρακί-
 οισι, σὺνταρῶν, ἐν τῇ ἐπὶ τῷ Ἀρσάκῃ πρὸς τὸν * Καρ-
 παδόκῃ συμπεσόντα. Ὁ μὲν γὰρ Ἀρσάκης ἐπὶ πλεονάζον, ὡς
 διαγίγνεται, πολλὸν τῶν ἄλλων προὔτιξομένης. Ἰσχυρὰ δὲ
 15 ὁ Θραξ, τῇ πύλῃ μὲν ὑποδύς, ἀποσπῆται τὸν Ἀρσάκην
 κορτῶν. Οὗτος δὲ ὑπαίτιος τῆς σάρισσας, αὐτὸν τι διαπί-
 ρει, καὶ τοῖς ἴπποις. ἈΝΤ. Πῶς οἶόν τι, ὦ Κράτης, μὴ
 πλεονάζον τὸ γινώσκειν; ΚΡΑΤ. Ρᾶγα, ὦ Ἀρτιοδίνης.
 Ὁ μὲν γὰρ ἐπὶ πλεονάζον, ἐκασίπῃχον τινα λόγον προεβλη-
 20 μῖνον. ὁ Θραξ δὲ, ἐπὶ πύλῃ ἀπικρῆσται τὴν
 προεβλῶν, καὶ παρῶν αὐτὸν ἡ ἀκμή, ἐς γόνυ ὀλέσας,
 δεικνύει τὴν σάρισσάν τὴν ἐπὶ πλεονάζον, καὶ τιτρώσκει τὸν ἴ-
 ππον ὑπὸ τοῦ γόνυ, ὑπὸ θυμῷ καὶ σφοδρότητι αὐτὸν δια-
 παρῆντες διελάνται δὲ καὶ ὁ Ἀρσάκης ἐς τοὺς βαρβα-
 25 ρισμῶν ἄχρῃ ὑπὸ τῇ πύλῃ ὄρας οἶόν τι ἰσχύει. Ὁ
 τὰ ἀκμή, ἀλλὰ τὸ ἴππον μάλιστα τοῦ ἴππου. Ἠγανάκτι
 δὲ ἴπποις ἐπὶ πλεονάζον ὡς τοῖς ἄλλοις, καὶ ἤξιον ἴππου κατί-
 ναν. Ὁ δὲ γὰρ Ὀρίτης ὁ ἰδιώτης, καὶ πᾶν ἀκαλὸς τὸ
 αὐτὸν καὶ ὁ ἴππος χαμαὶ, ἐκ ὅπως βαδίζον ἰδιώτης.
 30 Πάρα δὲ τὸ αὐτὸ ἀσχυρῶς Μῦθος πάντες ἐπὶ ἀπο-
 λῶν. τὸν ἴππον, ὅπως οἱ ἐπὶ τῶν ἀκαλῶν ἐπὶ βαρβα-
 ρισμῶν, μάλιστα βαδίζον. Ὅτι ἐπὶ καλαβῶν αὐ-
 τὸν, ἴσχυει, καὶ ἐπὶ μὴ μῆχαν ἄνισσας ἡδύων, ὁ βίλ-

* Καρπαδόκην.] I cannot
 askout for this Accusative Case
 in η, the Nominative being al-
 ways, if I mistake not, Καρ-
 παδόξ, the Name of a River,
 from which Cappadocia was so
 called, and the Inhabitants Cap-

padoces. I cannot but think the
 Termination η, owing to an
 Error, in Transcribing. The
 Word must, here, signify, the
 Cappadocian, i. e. The King of
 the Cappadocians.

64 δαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ τῷ.
 65 το. ΔΙΟΓ. Ἀρὰ ὦ ἱπλάταις, εἴτα αἰῶ σι τὸ πολλὸν
 66 τρυφῇ ἀπολιπόντα τιθῆναι; ΠΤΩΧ. Οὐδὲ τοιούτου
 67 ἀλλ' ἔτι μὲν ἐγγύοντι ἀμφὶ τὰ ἐπιτήκεντα. Βίον δὲ
 5 68 ἄποροι ἀπὸ καλῶν καὶ ὀρμῶν εἶχον, εἰς ὑπερβολὴν πτω-
 69 χὸς ὦν, ἀτικνὸς τι, καὶ προσέτι χαλὸς, καὶ ἀμυδρὸν
 70 βλέπων. ΔΙΟΓ. Εἴτα τοιούτῳ ὦν, ζῆν ἥθιλις; ΠΤΩΧ.
 71 Ναὶ ἥδ' ὅδε γὰρ ἦ τὸ φῶς, καὶ τὸ τιθῆναι διδόν καὶ φεικ-
 72 ῖνοι. ΔΙΟΓ. Παραπταίσις, ὃ γέρον, καὶ μαίρακιστή περὶ
 73 τὸ χρεῖον, καὶ ταῦτα, ἡλικιώτης ὦν τῷ σφοδρώσει. Τί
 74 ὦν ὦ τις ἔτι λέγοι περὶ τῶν νῦν, ἐπότε οἱ τηλαυτοὶ
 75 φιλόσοφοι εἰσιν; ὅς ἔχρην δῶκεν τὸν θάνατον, ὡς τῶν
 76 ἐν τῷ γῆρα κακῶν φάρμακον."---Ἀλλ' ἀπώμας, μὴ καὶ
 77 τις ἡμᾶς ἐπιδρῇται, ὡς ἀπόδρασιν βελύοντας, ὅρῳ περὶ
 78 τὸ γόμον εἰλωμένους.

ΔΙΑΔ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The Contest about the Armour of Achilles ridiculed.

ἈΓΑΜ. **Ε**ἰ σὺ μανίς, ὦ Αἴαν, σιαυτὸν ἰφθίμους,
 † ἱμελίσας δὲ καὶ ἡμᾶς ἀπαντας, τί αἰτιῶς
 τὸν Ὀδυσσεύα καὶ πρὶν ὅτι προσέβλεψας αὐτῷ, ἐπότε
 καὶ μαλινεύομενος, ὅτι προσοικτιῖν ἤξινσας ἄνδρα συγγρα-
 5 τῶν, καὶ ἱταῖρον ἀλλ' ὑπεροπλικῶς, μεγάλα βαινῶν, πα-
 ρέλθεις. ἈΐΑΣ. Εἰκότως, ὦ Ἀγαμέμνον' αὐτὸς γάρ μοι
 τῆς μανίας αἰτιῶ καλίστη, μόνῳ ἀληξιστασθαί ἐπὶ τοῖς
 ὅπλοις. ἈΓΑΜ. Ἡξίως δὲ ἀναιταγνήσιος εἶπαι, καὶ ἀκο-
 10 μῆτι κρατεῖν ἀπάντων; ἈΐΑΣ. Ναί, τὰ γὰρ τοιαῦτα
 11 οἰκτιρᾷ γάρ μοι ἢ ἡ παροπλία, τῷ ὠψιῷ γὰρ ἔσα. Καὶ
 ὑμῖς οὐ ἄλλοι πολὺ ἀμείνους ὄντες, ἀπέπασθε τὸν ἀγῶνα,
 καὶ παραχρησάσθε μοι τῶν ἄθλων. Ὁ δὲ Λαίρτε, δι' ἰγὺ
 12 πολλὰκις ἴσους κινδυνύοντα κατὰ κινεόφθαυ ἐπὶ τῶν Θρυ-
 13 γῶν, ἀμείνων ἤξιος εἶναι, καὶ ἐπιτηδυνότιρος ἔχειν τὰ ὅπλα.
 ἈΓΑΜ. Αἰτιῶ τοιγαρῶν, ὦ γυναιῆ, τῷ Θέτῳ, ἢ, δίος

† ἱμελίσας.] Ajax is de-
 scribed, by Sophocles, in his
 Tragedy of that Name, as hav-
 ing slaughtered a Flock of Sheep,
 in a Fit of Madness occasioned
 by his being disappointed of the

Armour of Achilles, and as ima-
 gining, at the same Time, that
 he was slaying the Grecian
 Chiefs, who, he thought, had
 not done him Justice.

σοι τὴν κληρονομίαν τῶν ὅπλων παραδίδοναι συζητεῖ γὰρ ὅτι-
 71, φέρωσα, ἐς τὸ κοινὸν κατέθετο αὐτά. ΑἴΑΞ. Οὐκ
 ἀλλὰ τὸν Ὀδυσσεύα, ὃς * ἀντιποιήθη μόνος. ΑΤΑΜ.
 Συγγνώμη, ὦ Αἴαν, εἰ ἄνθρωπος ὢν, ἀρίχθη δόξης ἤδ' ἔτι
 πρῶτατος, ὅτι δ' καὶ ἡμῶν ἕκαστος κινδυνεύει ὑπομένει, 5
 ἐπὶ καὶ ἐκράτησ' σὺ, καὶ ταῦτα παρὰ † Τρῶσιν δικασταῖς.
 ΑἴΑΞ.

* ἀντιποιήθη.] When ἀν-
 τιποιόμαι hath its Genitive
 Case after it, it signifies *vindico*,
 as τῶν χρημάτων ἀντιποιῶν-
 ται. But, when it is put with-
 out such a Case, as in this
 Place, *Suidas* says, it signifies
 the same as φιλονεικίω, *amulo*;
 which is justly remarked.

† Τρῶσιν δικασταῖς. It is
 odd, that *Ovid* mentions no
 Judges, upon this Occasion, but
 the *Grecian* Chiefs, after *Ho-*
mer had, in the sixth Book of his
Odyssey, said,

Παῖδες δὲ Τρῶν Δικασαν
 καὶ Πάλλας Ἀθήνη.

*Hom*er, indeed, there, gives no
 Account, how the *Trojans* and
Pallas came to be Judges; but
 yet *Ovid*, no Doubt, might
 have represented the Affair, as
 it was, since *Cointus Smyrnaeus*,
 a much more modern Poet,
 found Means to let us know,

that, after the Burial of *Achil-*
les, his Mother, *Thetis*, publick-
 ly in the *Grecian* Camp, offer-
 ed his Armour, as a Reward
 to whosoever had saved his Bo-
 dy, after he had been killed;
 Upon which, *Ajax* first set up
 his Claim, and appealed to *I-*
domeneus, *Nestor*, and *Agamem-*
non. Then *Ulysses* appeared a-
 gainst him; upon which, *Nes-*
tor called *Idomeneus* and *Ag-*
amemnon a-side, and told them,
 that, let them adjudge the Ar-
 mour to whom of the Two
 they would, they should incur
 the Displeasure of a great Part
 of the Army, as each had a
 strong Interest in the Hearts of
 the Soldiery; and, therefore,
 they had better leave the De-
 cision of this Matter to some
Trojan Captives, they, then,
 had among them, who certainly
 would be partial to neither Par-
 ty, as they equally hated all the
Grecians: And

Οἱ γὰρ δίκην ἰθείας ἐπὶ σφισὶ ποιεῖσθαι
 Οὐ τοὶ ἡρὰ φέροσσι, ἔπειτα μάλ' ἅπαντες Ἀχαιοί
 Ἰσὸν ἀπικαίρουσι, καὶ καὶ μνηστῆρες ὄντες.

Coint. Smyrn. Lib. V.

Thus in plain English :

Who will upon them a right Judgment form,
 Not either favouring; since, alike, they hate
 The *Grecians* all, still in their Minds retaining
 Their wretched Downfall.

ΑΪΑΣ. Οὐδὲ ἴστω, ὅτι μὴ συνέδικασαν, ἀλλ' ἡ θεία λίσσεται τι περὶ τῶν θεῶν. Τὸν γὰρ Ὀδυσσεύα μὴ ἀχὼ μοι εἰδὲ ἀνδραίμην, ἢ Ἀγάμεμνον, εἴδ' εἰ αὐτὰ μοι Ἀθηνὰ τῶν τοιῶν κατ' ἴστω.

But this Author gives no Account, how *Pallas* was concerned in this Affair; nor do I know, how she came to have a Hand in it. *Homer* and his Commentators being silent, upon the Point) except that she might have interposed, as she was the Patroness of *Ulysses* (as it abundantly appears, from

Homer, that she was) or might have sway'd the Opinions of the Judges, by Virtue of her Image which *Ulysses*, then, produced. *Ovid*. *Met.* Lib. xiii. — A Friend hath observed, that, by *Pallas*, may be meant, in *Homer*, the *Wisdom* and *Judgment* of the *Trojans*, in deciding this Matter.

ΔΙΑΔ. λα'. Μίνος καὶ Σωκράτης.

The Absurdity of Predestination.

- MIN. **Ο** μὴ ληγὲς ὅτος Σωκράτης, ἐς τὸν Πυριφλεγέ-
 5 *ῥοντα* ἰμειβέσθω. **Ο** δ' ἱερότερος ἀπὸ τῆς
Σμαίρας διασπασθήτω. **Ο** δὲ τύραννος, ὃ *Ερμῆς*, πα-
 γὰ τὸν *Τηλέον* ἀποκτείνῃς, ἀπὸ τῶν γυναικῶν κρείσθω καὶ αὐτὸς
 10 τὸν *Ἰππάρχον*. **Τ**μῆς δὲ οἱ ἀγαθοὶ ἀπὸ τῆς κατὰ τάχος ἐς τὸ
Ἡέσιον πείθῃς, καὶ τὰς μακάρας νόμους καλεῖσθῃς, αἷδ' ὅν
 δικαιοῦται παρὰ τὸν βίον. **Σ**ΠΕΤ. Ἀκούοι, ὃ *Μί-*
 15 *νος*, εἰ σοὶ δικαιοῦται δέξω λόγον. **Μ**ΙΝ. Νῦν αἰώσω αὐτίς· ἢ
 ὃ γὰρ ἐξέλεγχται, ὃ *Σωκράτης*, ποιεῖς ὧν, καὶ τοσούτους
 20 ἀπαιτῶνς; **Σ**ΠΕΤ. Ἐλέγχμαι μὲν, ἀλλ' ὅρα, τί δικαίως
 πολεῖσθαι μὲν. **Μ**ΙΝ. Καὶ πᾶν, εἴ γε ἀποκτείνῃς τὸν
 αἰεὶ δίκαιον. **Ε**ΠΕΤ. Ὅμως ἢ ἀποκτείναι μοι, ὃ *Μί-*
 25 *νος*, βραχὺ γάρ τι ἱερόμαί σοι. **Μ**ΙΝ. Λέγει, μὴ μα-
 κρὰ μόνον, ὅπως καὶ τὸν ἄλλον διακρίνωμεν ἕδω. **Ε**ΠΕΤ.
 30 Ὅτις οὖν ἄριστος ἐν τῷ βίῳ, πότῃρα ἐκείν ἄριστος, ἢ ἱπ-
 κίλωτό μοι ἀπὸ τῆς μοίρας; **Μ**ΙΝ. Ὑπὸ τῆς μοίρας δη-
 λαυθῇ. **Σ**ΠΕΤ. Οὐκὼν καὶ οἱ χρεστοὶ ἀπαιτῶνς, καὶ οἱ πονηροὶ
 δοκῶντες ἡμῖς, ἐκείνην ὑπερβῶντες, ταῦτα δρῶμεν; **Μ**ΙΝ.

[ἀποκρίναί.] Answer me. *Socrates*, and of which *Socrates*
 This, in Effect, means, *Dispute*
 or *Argue* with me: For the
 Method of Arguing by Ques-
 tion and Answer, laid down by
Socrates, and of which *Socrates*
 here gives us a Sample, was in
 great Use long after *Aristotle*
 invented *Syllogism*.

Ναί, τῇ Κλωδίᾳ, ἢ ἰατρῷ ἐνέταξι γυναικί, τὰ ἐρηκτικὰ
 ΣΩΤ. Εἴ δὲ τις ἀναγκασθὲς οὐκ ἄλλω φρονέσει τῆς
 ἡ δυνάμει ἀσκήσεια ἐκείνῃ βιαζέμενος (οἷον δῆμας ἢ δορυ-
 φόρος, ὃ μὲν διπλῆς ὀφεισθεῖς, ὃ δὲ τυράννῃ) τίνα αἰτιά-
 σῃ τὸ φόνον; ΜΙΝ. Ἀλλὰ ὡς τὸν διαπύρην, ἢ τὸν τυράν-
 νον, ἰππὶ οὐδὲ τὸ ξίφος αὐτὸς ὑπερέτα γὰρ τὸν ὄργανον δι-
 πρὸς τὸν θυμὸν, τῷ πρῶτῳ παρασχέει τὴν αἰτίαν, ΣΩΤ.
 Εὖγε, ὦ Μένιπ, ὅτι καὶ ἐπιδαψιλεύῃ τῷ παραδίγμῳ.
 "Ἡ δὲ τις, ἀπογεύλατος τῷ διαπύρῃ, ἦν αὐτὸς χρυσὸν ἢ
 ἄργυρον κομίζων, τίη τὴν χάριν ἵσται, ἢ τίνα ἀνέρεται
 ἀναγραφίῃ; ΜΙΝ. Τὸν τίμωσαντα, ὃ Σόφρατι διὰ
 κότες γὰρ ὁ κομίσας ἦν. ΣΩΤ. Οὐκ οὐδ' ὅρα, πῶς ἄδικα
 ποιοῖς πολεῖν ἡμῶς ὑπερέτας γινόμενος, ὡς ἡ Κλωδίᾳ προσ-
 ἵσταται, καὶ τότες τιμῶν τὴν διακονησάμενος ἄλλοιτοῖς
 ἀγαθοῖς; ἢ γὰρ δὴ ἐκείνῳ εἰπὼν ἔχει τις αἰ, ὡς ἀσκήσειν
 δυνατὸν ἦν τοῖς μὲν ἀπάσης ἀνάγκης προστίλλασθαι, 15
 ΜΙΝ. Ὁ Σόφρατι, πολλὰ ἰδοὺς ἂν καὶ ἄλλῃ ὑπερέτα δό-
 γον γινόμενα, εἰ ἀκριβὲς ἐξιστάξῃς. Πλὴν ἄλλα σὺ τὸ
 ἀπολαύσεις τῆς ἱερωλείας, διότι ὁ ληστὴς μένει, ἀλλὰ καὶ
 σοφιστὴς τις εἶναι δοκεῖς. — Ἀπόλυσον αὐτὸν, ὦ Εὐμῆ, καὶ 20
 μὴ αὐτὸν πολεῖσθαι. — Ὅρα δὲ, μὴ καὶ τὴν ἄλλαν πρὸς ἱε-
 ραῖν τὰ ὅμοια διδάξῃς.

ΔΙΑΛ. ΛΘ. Μένιππος, ἢ Νικουμαντιῶν.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This Dialogue contains a great deal more Matter, Humour, and
 Invention, than any of the foregoing. Here, the Imposture of
 Conjurers, especially of the *Magi*, or *Persian Priests* or *Magi-*
cians, some Fictions of the Poets, some Abominations of the
Heathen Religion, some Absurdities in the Doctrines of the
 Philosophers, and the Oppression and Villainy of wicked and
 tyrannical rich Men, are most humorously ridiculed, and se-
 verely lashed.

MEN. ¶ Ω Καὶρὲ μέλαθρον, πρὸς τὰ δ' ἰστίαι ἐμῆς.
 Ὡς ἀσμένος σ' ἰσιῶν, ἐς φάος μολῶ. ---
 ΦΙΛ.

¶ Ω Καὶρ, &c.] These the Tragedy of Euripides called
 Iambics are spoken by Hercules, Hercules run mad. These very
 upon his Return from Hell, in great Persons of Antiquity, Her-
 cules,

ΦΙΛ. Οὐ Μένιππος ὅτός ἐστι ὁ Κύν; ἢ μὲν ἄλλος, * εἰ
μὴ ἰγὼ παραβλέπω Μένιππος ὅλος. Τί δ' αὐτῷ βέλειται;
τὸ ἀλλόκοτον τῷ σχήματος, † πῖλος καὶ λύρα καὶ λιοιῆ;
προσίλοι δὲ ὅμως αὐτῷ.--- Χαῖρε, ὦ Μένιππε. Καὶ πῶς δὲ
5 ἡμῶν ἀφίξεις; πολλοὶ γὰρ χρόνον ἐπίφηνας ἐν τῇ πόλει. ΜΕΝ.
‡ Ἦκω νεκρῶν κυβώματα, καὶ σκότυ πύλας λιπῶν,
"Ἴ' αἶδης χωρὶς ὄπισται θεῶν.

ΦΙΛ.

cules, Theseus, Ulysses, Aeneas,
&c. being, as *Virgil* says,

— *Pauci quos æquius ama-*
vit

Jupiter, aut ardens exiit ad
cætæra virtus.— And *Dīs*
geniti,

have all made the Tour of
Hell, and are distinguished, as
the most exalted Heroes, by the
Privilege of their having been
allowed to visit the Dominions
of *Pluto*. It is, therefore, no
small Humour, in *Lucian*, to
dub his *Menippus* an Hero of
the first Magnitude, by exhibi-
ting him as having attained to
that singular and most exalted
Honour, and having conferred
with *Tiresias* as well as *Ulysses*
himself.

* εἰ μὴ ἰγὼ, &c.] *If I do*
not mistake all Menippus's. This,
in the *Greek*, is a Sort of a
Capt, or, at least, a common
Expression; which may be imi-
tated, in *English*, by this, *If I*
have any Skill in Menippus's.
Grævius, by the Authority of
a MS. puts a full Stop after πα-
ραβλέπω, and writes it Μένι-
ππος ὅλος, *He is all over*
Menippus.

† πῖλος.] As the Lyre is
so to be referred to *Orpheus*, and
the Lion's Skin to *Hercules*, who
both went to Hell with these
respective Habilliments; so is
the πῖλος, or Cap, to be attri-

buted to *Ulysses*, of whom *Hof-*
mannus says, "Idem, ut No-
" bilis exprimeretur, pileatus
" pingi est solitus, quemadmo-
" dum & Dioseurorum Nobi-
" litatem Pileis novimus adum-
" bratam," — *Pierius Valeri-*
anus speaks, to the same Pur-
pose, in his Chapter *De Pileo*,
which I will not allow the witty
Reader to call his *Chapter of*
Haps.

‡ Ἦκω νεκρῶν, &c.] The
Words of *Polydore's Ghost*, in
the Beginning of *Euripides's*
Hecuba. I cannot find the two
next Iambics, in which *Me-*
nippus answers, in *Euripides*;
and, therefore, am at a Loss,
how to reconcile the Expression,
καὶ θρασὺς τῷ νῦν πλείον,
in the latter, to a Classical Way
of Speaking, or, indeed, to any
satisfactory Sense. The other
Translation by *Thomas Moor*
(whom I take to be the great
Sir Thomas Moor of England,
Erasmus's Friend) renders those
Words: *Atque Audacia quam*
pro Juventa baud paululum im-
potentior, making τῷ νῦν the
Genitive Case of πλείον, con-
sidered as the Neuter Gender o
the Comparative πλείων; so that,
in a strict Rendering, he must
mean πλείον νῦν *impotentior Ju-*
vene; that is, as I take it,
stronger, or more vehement, than
a Timb, that is, than the Ea-
gerness

ΦΙΑ. Ἡράκλεις, ἐλαλήθεις Μίνιππος ἡμᾶς ἀποθανόν, καὶ τ' ἐξ ὑπαρχῆς ἀναβίωσκιν; MEN.

Οὐκ' ἀλλ' ἔτ' ἔμπυν αἰδῆς μ' ἰδίξατο.

ΦΙΑ. Τίς δ' ἡ αἰτία σοι τῆς κακῆς καὶ παραδόξου ταύτης ἀποδημίας; MEN.

Νεότης μ' ἐπῆρε, καὶ θράσος τῷ νῦν πλείον.

ΦΙΑ. Παῦσαι μακάριε τραγῳδῶν, καὶ λέγε ὑποσώπως ἀπλῶς, * καλαβὰς ἀπὸ τῶν ἱαμβίων, τίς ἡ γολή, τί σοι τῆς κάτω πορείας ἰδέησιν; ἄλλως γὰρ ἐκ ἡδιᾶ τις, ὡδὶ ἀσπᾶσι· ἡ ὁδός. MEN.

† ὦ φιλότης, χρεῖώ με κατήγαγεν εἰς αἶδαο,

Ψυχῇ

gernefs of a youthful Mind. But I cannot see, how πλείον, being the Neuter Comparative of πολὺς, can signify *impotentior*; or how (should it be taken in its strict Sense of *plus* or *major*) it can govern the Genitive Case of τῷ νῦν, because I can see no consistent Meaning in *Audacia major juvenis*; and, therefore, think the above Sense can scarce arise out of those Words, strictly and truly considered. — *Gravius* renders the whole Line, *Juventa, magisque juvenis Animus me impulit*, making πλείον an Adverb to be joined to ἐπῆρε.

Πλείον is often taken adverbially; and if, according to this Design, we should literally construe this Line thus, *Juventa incitavit me, atque Animus, or, Fiducia, juvenis magis incitavit me*, it would, I think, be Sense; but still the Manner of Expression seems singular, awkward, and unclassical. — Not much less so appears to me the Taking of πλείον for *plurima*, as I have done; and, I think, I make the Expression still harsher, and the Meaning more unnatural, when

I consider πλείον, as the Neuter Gender of πλείος, *plenus*, and understand, by πλείον τῷ νῦν, *full of the Youth*. But these are the only Lights, into which, beside those set forth by others, I can throw this Sentence; and would be glad to change any, or all I have mentioned, for a better, as none of them satisfies me. — The MS. has it, καὶ θράσος τῷ νῦν πλείον; which will make tolerable Sense thus, “Youth excited me, and the “Courage of my Mind, still “more.” The MS. is quoted by *Gravius*.

One Friend would render it thus in *English*, “Youth, and “Boldness πλείον greater than “that of a Youth hurried me.” And another approves of πλείον νῦν, “full of the Youth,” that is, “full of Confidence:” Because Youth is apt to be confident.

* καταβὰς.] *Coming-down*; because Tragical Iambics are a lofty Language.

† ὦ φιλότης, &c.] *Me-nippus*, here, says, ὦ φιλότης, from himself. The rest of these

Τυχὴ χρησόμενοι Θεβαίῳ Τυρρυσίῳ.

- ΦΙΑ. Οὐτὸς ἄλλ' ἢ παραπαίσις; ἢ γὰρ ἂν ἔτος ἡμίτρως ἐρραψώδεις πρὸς ἄνδρας φίλους. MEN. Μὴ θανμάσης, ὦ ἱταῖρε· νιστὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγενός μιν, ἔκ οἱδ' ὅπως ἀνέπλησθη τῶν ἱπῶν, καὶ αὐτόματά μοι τὰ μίτρα ἐπὶ τὸ γόμα ἔρχεται.— Ἀτὰρ ἐπεὶ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιῶσιν ἐν τῇ πόλει; ΦΙΑ. Καινὸν ἔδω, ἀλλ' οἷα καὶ πρὸ τῆς ἀρπάξεσσι, ἱπιορκῶσι, τοκογλυφῶσιν, * ὀβολογατῶσιν. MEN. Ἀθλοῖσι καὶ κακοδαί-
 10 μους· οὐ γὰρ ἴσασιν, οἷα ἱναγχος κικύρῃται παρὰ τοῖς καίτοι, καὶ οἷα κικυρολόγηται τὰ ψηφίσματα κατὰ τῶν πλεσίων, ἃ, μὰ τὸν Κέρβερον, οὐδεμία μηχανὴ τῷ διαφυγεῖν αὐτὰς. ΦΙΑ. Τί φῆς; διδοκταί τι κώτερον τοῖς καίτοι περὶ τῶν ἐνθάδε; MEN. Νὴ Δία καὶ πολλά· ἀλλ' ἔ-
 15 δέ μοις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἔδω τὰ ἀπὸρρήτως ἐξαγορεύει, μὴ καὶ τις ἡμᾶς γράφεται γραφὴν ἀσέβειας ἐπὶ τῷ Ῥαδαμάνθυος. ΦΙΑ. Μηδαμῶς, ὦ Μίνιππε, πρὸς τῷ Διδῷ, μὴ φθονήσης τῶν λόγων φίλῳ ἀνδρὶ. Πρὸς γὰρ εἰδότες σιωπᾶν ἔρεῖς, τάτ' ἄλλα, καὶ πρὸς μίμνημένον.
 20 MEN. Καλεπὸν μὲν ἐπιτάτεις τυπύταγμα, καὶ ὃ πάντῃ ἀσφαλές. Πλὴν ἀλλὰ σὺ γε ἱκεκα τολμηλίων.— Ἐδοξε δὲ
 “ Τῆς πλουσίας τέττες καὶ πολυχρημάτης, καὶ τὸ χρυσίον
 “ κατὰκαλίστον, ὥσπερ τὴν Δανάην, φυλάττωσιν—
 2. ΦΙΑ. Μὴ πρότερον εἴπῃς, ὦ γὰρ δὲ, τὰ διδογμένα,
 25 πρὶν ἐκείνα διελθεῖν, ἃ μάλισ' ἂν ἠδύας ἀκούσαιμι σὺ· ἥτις αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγέμων· εἰδ' ἐξῆς ἄτι εἶδες, ὥτι ἤκουσας παρὰ αὐτοῖς. Εἰκός

two Verses are spoken by *Ulysses*, *Odysseus*. λ. v. 163 — But it is to be observed, that, though *Lucian*, here, uses the Word *Φιλέτης* for *Amice*, yet, almost every where else, it signifies either *Amicitia*, or, *Amor*.

† ἦ.] I take ἦ to be, here, Interrogative, as in *Dial. xxi.iii.* ἦ ἀξιοῖς, num existimas?

* ὀβολογατῶσιν.] The Verb *ὀβολογατῶ* is, as far as I can find, always rendered by *jaener*. Nor do Writers of Lexi-

cons give us more of its Composition than *ὀβολο*, although it be plainly compounded of that, and *ἔζηνμι*, *pondero*, and, therefore, must signify to weigh the very Farthings; which is justly said of miserly Men, who are anxious about the most minute Parts of Gain.

† ἡμᾶς γράφεται.] A Greek Idiom, *κατὰ* is understood. In Latin, it is expressed, *Tibi dicam scribam*. Ter. in *Phorm*,

γὰρ

γὰρ δὲ φιλόκαλος ἄντα σι, μηδὲν τῶν ἀξίαν θίας ἡ ἀκοῆς
 παραλιπῶν. MEN. Ὑπεργηλίον κ' ταῦτά σοι. Τί γὰρ
 αὖν κ' πάθοι τις, ὁπότε φίλος αὐτῷ βιάζοιτο; — Καὶ δὴ
 πρῶτά, σοι δίδμι τὴν γνώμην τὴν ἰμὴν, κ' ὅθεν ὠρμηθῇ
 πρὸς τὴν καλὰσιν. Ἐγὼ γὰρ, ἄχρι μὲν ἐν παῖσιν ἦν, 5
 ἀκῶν Ὀμήρου κ' Ἡσιόδου * πολέμους κ' γάσους διηγούμενων,
 ἢ μόνον τῶν ἡμιθέων, ἀλλὰ κ' αὐτῶν ἡδὴ τῶν θιῶν, ἴτι δι
 κ' † μοιχείας αὐτῶν, κ' βίας, κ' ἀρπαγὰς, κ' δίκας, κ'
 πατέρων ἐξιλάσεις, κ' ἀδελφῶν ‡ γάμους, πᾶσι ταῦτα
 ἡγούμεν ἵπαι || καλὰ, κ' ἢ παρίεργως ἐκινούμεν πρὸς αὐτά. 10
 Ἐπεὶ δὲ εἰς ἀνδρας τελεῖν ἠρέαμην, πάλιν αὖ ἱλαῦδα
 ἤκον τῶν νόμων τάναντία τοῖς ποιεῖσιν κτείνοντων, μήτε
 μοιχεύειν, μήτε γασιάζειν, μήτε ἀρπάζειν. Ἐν μεγάλῃ
 ἦν καδιστήκειν ἀμφιβολίᾳ, ἅκ' εἰδὼς ὅτι χρησαίμην ἱμαυτῷ.
 Οὕτε γὰρ τὰς θιῶς αὖ ποτε ἡγούμεν μοιχεύσαι, κ' γασι- 15
 σαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων ἰγύνωσκον·
 ἔτ' αὖ τὰς νομοθέτας τάναντία τέτοις παραινῶν, εἰ μὴ
 λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρουν, ἰδοξί μοι ἰλθόντα παρὰ τῆς κα-
 λωμένης τέτης φιλοσόφου, ἐλχιρίσαι τι ἱμαυτῷ, κ' διη- 20
 θῆναι αὐτῶν χρῆσθαι μοι, ὅτι βέλαιτο, κ' τίνα ὁδὸν
 ἀπλὴν κ' βεβαίαν ὑποδείξαι τῷ βίᾳ ταῦτα μὲν δὴ φρονῶν
 προσῆμι αὐτοῖς. Ἐλλήθην δ' ἱμαυτὸν ἐς αὐτό, φασί,
 τὸ ὃ πῦρ ἐκ τῆ καπνῷ βιάζομεν. Παρὰ γὰρ δὴ τέτοις
 μάλιγα εὗρισκον ἐπισκοπῶν τὴν ἀγοίαν κ' τὴν ἀπορίαν 25
 πλείονα, ὥς μοι τάχις χερσὶν ἀπιδίξαι ἔτοι τῶν τῶν
 ἰδιωτῶν βίον. †† Ἀμίλει, †† ὁ μὲν αὐτῶν πᾶρῃσι τὸ πᾶν
 ἠδισθαι, κ' μόνον τῷτο ἐκ παλῆς μιλίται· τῷτο γὰρ ἵπαι
 τὸ εὐδαίμον. ††† Ὁ δὲ τις ἱμπαλιν, πονῶν τὰ πᾶντα, κ'
 μοχθεῖν, κ' τὸ σῶμα καλαναγκάζειν, εὐπῶντα κ' αὐχμῶν- 30
 τα, κ' πᾶσι δυσαρτεῖντα, κ' λοιδορούμενον, σιωχῆς ἐπι-
 ῖ.

* πολέμους, &c.] Such as of
 Jupiter against Saturn.

† μοιχείας.] Such as of
 Mars with Venus.

‡ γάμους.] Such as of Ju-
 piter with Juno.

|| καλὰ.] *Virtuous*: For the
 Stoics called all virtuous Actions
 καλὰ, and the contrary, αἰσ-
 χρά.

§ ἐς πῦρ.] Senarius extat
 proverbialis, Καπνὸν γὰρ φεῖγαν
 εἰς τὸ πῦρ περιέπιπτον, in Plat.
 de Rep. Cognat.

†† Ἀμίλει.] Properly, *No-
 cuna*: And hence, *stupidus*.
 Strab.

††† ὁ μὲν.] *Arifhippus*.

|| Ὁ δὲ.] Any of the *Gynetae*.

ἐαφ' ἑδὼν τὰ πάθημα ἱκίῃα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς
 § ἔπη, καὶ τὸν ἰδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάσσειν.
 Ἄλλο καταφρονεῖν χρημάτων παρικλιεῖτο, καὶ ἀδιά-
 φορον οἶσθαι τὴν κτῆσιν αὐτῶν. Ὁ δὲ τις αὐ πάλιν
 5 ἀγαθὸν εἶναι καὶ τὸν πλεῖστον αὐτὸν ἀπιφαίνειτο. Περὶ
 μὲν γὰρ τῷ * κόσμῳ τί χρεὶ καὶ λίγιν; ὅσῳ † ἰδίας,
 καὶ

§ ἔπη.] The following are they :

Τὴν μὲν τοὶ κακότητα καὶ ἱλαδὸν εἶναι ἔλυσθαι
 Ρῆιδιός· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.
 Τῆς δ' ἀρετῆς ἰδρῶτα θίοι προπαρόειδιν ἔθηκαν
 Ἄθανατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν
 Καὶ τρηχὺς τὸ πρῶτον· ἔπη δ' εἰς ἄκρον ἱκῆται
 Ρῆιδιη δ' ἔπειτα τίλει. *Hesiod. Op. de D.*

Thus in literal English :

*Vices, with Throngs, we may take in with Ease,
 Short is the Journey, and full nigh they dwell :
 But, in the Road of Virtue, Toil and Sweat
 Th' immortal Gods have laid ; long is the Path
 Thereto, and up-hill straight : And, at the first,
 'Tis rugged all ; but, when the Top you gain,
 Thence smooth it lies. By a Friend.*

* κόσμῳ.] The antient Philosophers affected to explain the Manner of God's making the World, and disputed, to maintain their several Opinions, upon this Point, with great Heat and Obstinacy.

† ἰδίας.] The Word ἰδία was commonly used, among the antient Philosophers, to signify that general Notion a Man hath of any Kind of Beings, or Things, as one hath a general Notion or Idea of an Horse, or a Tree, under which Notion or Idea, he doth not represent to himself any one particular Horse, or Tree, but can equally apply this Idea to any one of either Kind in the World, But

Plato, and others, in Imitation of him, have used the Term ἰδία to signify *Causa* ; and that upon this Account, that God, before he had produced Things into Being, conceived and formed Ideas of the several Species or Sorts of Things he was to give Being to, and that, from such Ideas formed in the divine Mind, each species of Things took its Existence. Hence, I say, this Word ἰδία hath been used to signify *Causa* ; and hence *Dio- genes Laertius*, talking of *Plato*, says. Τὰς δὲ ἰδίας ὑφίσταται αἰτίας τίνας καὶ ἀρχὰς τῷ τοιαύτ' εἶναι τὰ φύσει συνί- στωτα οἷσπιρ εἰσὶν αὐτὰ.

“ Hc

καὶ † ἀσώματα, καὶ ἥ ἀτόμους, καὶ κινὰ, καὶ τοιοῦτόν τινα ὄχλον
 ὀνομάτων ὀσημέραι παρ' αὐτῶν ἦκεον ἐναρτήσιν· καὶ τὸ πάντων
 δεινὸν ἀτοπώτατον, ὅτι περὶ τῶν ἐναρτήσιν ἔκαθεν αὐτῶν
 λέγων, σφόδρα νικῶντας καὶ πιθανὸς λόγους ἐπορίζετο, * ὥς μὴ τι
 τῷ θεῷ τὸ αὐτὸ πρᾶγμα λέγοντι, μὴ τι τῷ ψυχρὸν ὡ-
 τλήγειν ἔχουσιν, καὶ ταῦτα εἰδότες σαφῶς, ὥς ἂν ἂν ποτε
 θερμοὶ τι εἴη καὶ ψυχρὸν ἐν ταύτῳ χροῖν. Ἀτιχνῶς ὅν
 ἔπασχον τοῖς νυγάζουσιν τέτοις ὁμοίον, ἄρτι μὲν ἐπινοῦν,
 ἄρτι δὲ, ἀνανεύον ἔμπαλιν. Ἐτι δὲ πολλῶν τῶτο ἐκείνων

5

“ He lays down *Ideas* as cer-
 “ tain *Causes* and *Principles*,
 “ from whence the Things,
 “ that subsist by Nature, are
 “ such as they are.” And who-
 ever reads *Plato's Parmenides*
 will find, that he useth the
 Term *ἰδέα*, not only to signify
 the several Species of Things,
 which he lays down as *seconda-*
ry Causes under God, but also
 to signify the *first Cause*, or
 God himself. The *Ideas*, here,
 mentioned, are those supposed
 to have *originally* been in the
 Divine Mind: Because *Lucian*,
 in this Place, ridicules the Van-
 ity of the Philosophers, in
 pretending to account for the
original Causes of the several
 Species of Beings that are in the
 World.

† ἀσώματα.] *Plato* also
 asserted the Doctrine of incor-
 poreal, or, spiritual Beings:
 Δοκεῖ δ' αὐτῷ τὸν Θεὸν, ὡς
 καὶ τὴν ψυχὴν, ἀσώματα εἶναι,
 “ He thinks that God, as also
 “ the Soul, is incorporeal.”
Diog. Laert. Lib. iii. Segm. 77.

And *Plato* himself, in his *Pol-*
iticon, says, Ταῦτα γὰρ ἀσώμα-
 τα κάλλιστα ὄντα καὶ μέγιστα
 λόγῳ μόνον, ἄλλῳ δὲ ὄντι,
 δύνανται. “ For incorporeal
 “ Beings, as they are most

“ transcendently beautiful and
 “ ample, are shewn by Reason
 “ only, and nothing else.”

ἥ ἀτόμους, καὶ κινὰ.] In
 these Words, he alludes to *Epi-*
curus's Manner of accounting
 for the Origin of the World;
 which was that of asserting,
 That, from the Beginning, No-
 thing existed, but mere Space,
 and very minute Particles of
 Matter, which he called *Atoms*,
 and which, by Accident or
 Chance, joined to one another,
 and, in that vast Void, formed
 themselves, by the Help of Mo-
 tion, into the present Order of
 Things, that is, into this
 World, such as we see it. See
Lucret.—But what first put these
Atoms into Motion, so as to
 join one to the other? Must it
 not (even upon his own Hypo-
 thesis) be the Almighty Power,
 or God?

* ὥς.] This Sentence, down
 to λέγειν inclusive, seldom fails
 to puzzle a young Reader.
 Wherefore, I give it, in literal
English, inserting explanatory
 Words, as follows: “ So that
 “ I could contradict neither
 “ one Philosopher, maintaining,
 “ that the very Thing in *Que-*
stion was hot, nor another
 “ asserting that the same Thing
 “ was cold.

ἀπο-

ἀποπότερον. Τὴς γὰρ αὐτῆς τέτης εὗρισκον ἐπιτηρᾶν, ἰαντιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύουσας. Τὴς γὰρ κα-
 5 λαφρονεῖν παραινεῖται χρημάτων, ἰᾶν ἀπρὶς ἰχομένης
 αὐτῶν, καὶ περὶ τόκων διαφερομένης, καὶ ἐπὶ μισθῷ παιδεύ-
 οντας, καὶ πάντα ἔνκα τέτων ὑπομένοντας. Τὴς τι τῇ
 δοξᾷ ἀποβαλλομένης, αὐτῆς ἔνκα πάντα ἐπιτηδεύοντας.
 Ἡδονῆς τι αὖ σχεδὸν ἅπαντας κατηγορεῖντας, ἰδία δὲ
 μόνη ταύτη προσηρητημένης. - Σφαλὴς ἔν καὶ ταύτης τῆς
 ἰλπίδος, ἔτι μᾶλλον ἰδυσχέραναι, ἥρμα παραινεῖται
 εἰμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνί-
 σι διαβεβημένοι ἀνότης τί ἐμὶ, καὶ ἀληθὴς ἔτι ἀγνοῶν
 περιέχομαι.

4. Καὶ μοί ποτε διαγρυπνεῖται τέτων ἔνκα, ἰδοξὴ ἐς
 Βαβυλῶνα ἰλθούσα, διηθῆναι τινος τῶν μάγων, τῶν Ζωροά-
 5 στου μαθητῶν καὶ διαδόχων. Ἦκεν δ' αὐτῆς ἐπιδραῖς τι καὶ
 τελεταῖς τισιν ἀνοίγειν τι τῷ ἄδῃ τὰς πύλας, καὶ καλεῖται
 ὃν ἂν βέλῃσαι ἀσφαλῶς, καὶ ὀπίσω αὐθις ἀναπέμπειν.
 Αἰρετοὶ ἔν ἡγμένη εἶναι, παρὰ τινος τέτων διαπραξάμενον
 τὴν κατάβασιν, ἰλθούσα παρὰ Τιρυσίαν τὸν Βοιωτίον,
 10 μαδιῇ παρ' αὐτῆς, αἰτε μάλιστα καὶ σοφῆς, τίς ἐστιν ὁ αἰρε-
 τός, καὶ δι' αὐτὴν τίς ἐλπίτο εὐφροσύνη. Καὶ δὴ ἀπακηδύνας,
 * ὡς εἶχον τάχους, ἔτινον εὐθὺ Βαβυλῶνος. Ἐλθὼν δὲ,
 συγγίνομαι τινὶ τῶν Χαλδαίων σοφῷ ἀνδρὶ καὶ δισπιστῇ τὴν
 τέχνην, πολλῶν μὲν τὴν κόμην, γίνισιν δὲ μάλα σιμὸν κα-
 15 θημένω, τέτομα δὲ ἦν αὐτῷ Μιθροδάρζανος. Διηδὴς δὲ
 καὶ καδικεῖνσας, μόλις ἔτινον παρ' αὐτῆς, ἐφ' ὅτῃ βέλῃσαι
 μισθῷ, καθηγήσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δὲ με ὁ
 αὐτὸς, πρῶτα μὲν ἡμέρας ἰνία καὶ ἰκοσιν, ἅμα τῇ σιλήνῃ
 ἀρξάμενος, ἔλκε, καλεῖται ἐπὶ τὸν Ἐυφράτην, ἔλκε πρὸς
 20 ἀναλλοῖα τὸν ἥλιον, εἰσὶν τινα μακρὰν ἐπιλέγων, ἧς ὁ
 σφόδρα καλῆκεν. Ὡστερ γὰρ οἱ φαυλοὶ τῶν ἐν τοῖς ἀ-
 γουσι κηρυκῶν, ἐπίτροχόν τι καὶ ἔκ ἀσφαλὸς ἐφθίγγιτο
 πλὴν ἀλλ' ἰσχυρὴ γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ

* ὡς εἶχον τάχους.] Ste-
 phanus judiciously observes, that
 ἔχω, here, is not to be taken
 for *possum*, but that the Phrase
 is of the same Nature with these
 usual ones, ὡς ἰκαστος εἶχεν
 ἀξίας, and ὡς ἰκαστος εἶχεν
 ξύμνη, as every one had of

Worth, or of Strength. So, here,
 ὡς εἶχον τάχους signifies, as I
 had of Speed, that is, according
 to my Share of Speed; for, I
 suppose, Stephanus means that,
 strictly speaking, τάχους is the
 Genitive Case of a Quantity
 understood.

γῶν τὴν ἱππὴν τρεῖς αἱ μὲν πρὸς τὸ πρόσωπον ἀπεπλάσας,
 ἱππῆς καὶν, ὑδῖνα τῶν ἀπαντήτων προσέλεπον. Καὶ
 σιλία μὲν ἡμῖν τὰ ἀκρόθρια, πόλιν δὲ γάλα, καὶ μελίκρατον,
 καὶ τό τῷ Χοάσκι ὕδρι. Εὐνὴ δὲ ὑπαιθρῷ ἐπὶ τῆς πόας.
 Ἐπεὶ δὲ αἷς εἶχε τῆς προδιαίτησις περὶ μίσας * νύκτας 5
 ἐπὶ τὸν Τίγρητα ποταμὸν ἀγαγὼν, ἱκαδῆρέ τί με καὶ ἀπέ-
 μαξε, καὶ περιήγισε δαδὶ καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν,
 ἅμα καὶ τὴν ἱππὴν ἐκίειν ὑποταθεύσας. Εἶτα ὅλοι με
 † καταμαγύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτοῖμαι ὑπὸ
 τῶν φαντασμάτων, ἱππᾶν εἰς τὴν οἰκίαν, § ὡς εἶχον 10
 ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλὴν εἶχομαι. Αὐ-
 τὸς μὲν ὦν Μαγικὴν τι' ἔδω γολῆ, τὰ πολλὰ ἰοικυῖαν
 τῇ Μηδικῇ. Ἐμὲ δὲ τετοισὶ φέρων ἐπισκιάσει τῷ πύλῳ
 καὶ τῇ λειπῇ, καὶ προσίτι τῇ λυρᾷ, καὶ παρκελεύσασα, ὥς
 τις ἐρηαί με τένομα, Μένιππον μὲν μὴ λέγειν, Ἡρακλῆα 15
 δὲ, ἢ Ὀδυσσεῖα, ἢ Ὀρφεία. ΦΙΛ. Ὡς δὲ τί τὺτο, ὦ
 Μένιππε; ὃ γὰρ συνήμι τὴν αἰτίαν ὅτι τῷ σχήματι, ὅτι
 τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν πρόδηλόν γε τὺτο, καὶ ὃ
 παρὶν ἁπλοῦς ἀπόρρητον. Ἐπεὶ γὰρ ὅτοι πρὸ ἡμῶν ζῶντες εἰς
 αἶθε || καταληλύθεισαν, ἡγίετο, εἰ με ἀπεικάζουσιν αὐτοῖς, 20
 ῥαδίως ἂν τὴν τῷ Αἰακῷ φρενὴν διαλαθεῖν, καὶ ἀκολύτως πα-
 ρελθεῖν, ἅτε συνθέτερον τραγικῶς μάλα παραπιμώμενον
 ὑπὸ τῷ σχήματι.

5. Ἦδη δ' ὦν ὑπὸ φαίνῃ ἡμέρα, καὶ κατελθόντες ἐπὶ τὸν
 ποταμὸν, περὶ ἀναγωγὴν ἐγινόμεθα. Παρκελεύσας δ' 25
 αὐτῷ καὶ σκάφῃ, καὶ † ἱερῆα, καὶ μελίκρατα, καὶ ἄλλα ὅσα

* νύκτας.] The Plural
 Number of νύξ is frequently
 used, instead of the Singular.
 Steph.

† καταμαγύσας.] I think
 if there was such a Word, in
 Latin, as *magificans*, or, in En-
 glish, as *bewizarding*, each
 would more exactly express κα-
 ταμαγύσας, than *incantans*
 doth.

§ ὡς εἶχον.] *As I was:*
 That is, just after being rubbed
 and purified. *Me* is understood;
 for *me habeo*, in Latin, in a si-
 milar Expression.

|| καταληλύθεισαν.] Attice,
 pro *κατεληλύθεισαν*.

† ἱερῆα, καὶ μελίκρατα.]
 These Words are spoken, in Ri-
 dicule of *Ulysses's* Preparations,
 in *Homer*:

Ἐθ' ἱερῆα μὲν Περιμήδης Εὐρύλοχος γε
 εἶχον.

And,

Πρωτὰ μελικρήτω. — *Hom. Odyss. Lib. xi.*

πρὸς

πρὸς τὴν τελειὴν χρήσιμα. Ἐμβαλλόμενοι δὲ ἅπαντα τὰ παρισκινουμένα, ἔτω δὲ καὶ αὐτοὶ

* Βαίνομεν ἀχρύνουσι, θαλερὸν κατὰ δάκρυ χύοντες.

- Καὶ μέχρι μὲν τινος ὑπερφειρόμεθα ἐν τῇ πόλει. Ἔτα δ' ἵσταντο ἡμεῖς εἰς τὸ ἔλθαι καὶ τὴν λίμνην, εἰς ἣν ὁ Ἐυφράτης ἀφανίζεται. Περαιωνίαι δὲ καὶ ταύτην, ἀφικνέμεθα εἰς τὴν χωρίον ἱερὸν καὶ ὑλῶδες, καὶ ἀνέλιον. Ἐς δὲ ἀποδάντες (ἦν γὰρ δὲ ὁ Μισροβαρζάνης) βόθρον τι ἀρυξάμεθα, καὶ τὰ μῆλα ἰσφάξομεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἰσπίσομεν.
- Οἱ δὲ μάγας ἐν τοσούτῳ δαδα καιομένην ἔχον, ἃ καὶ ἡριμῶς τῇ φωτὶ, παρμύγιθις δὲ ὡς οἷός τις ἦν ἀνακραγόν, δαίμονας τι ὅμῳ πάντας ἐπιβοᾶτο, καὶ ποιῶν, καὶ Ἐρινύας, καὶ καὶ νυχίαν Ἐκάτην, καὶ αἰπιπὴν Περσιφόνειαν, παραμυθῶν ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα καὶ πολυσύλλαβα. Ἐυθὺς δὲ πάντα ἐκείνα ἰσχυρίζετο, καὶ ὑπὸ τῆς ἰσχυρῆς τῆς δαφνὸς ἀνιέρχοντο, καὶ ἡ ὑλακὴ τῇ Κερβέρῳ πόρῳ ἔωθεν ἡκούτο, καὶ τὸ πρᾶγμα ὑπερκάτηφις ἦν καὶ σκυθρωπὸν.

* Βαίνομεν, &c.] This Verse is also taken from *Homer*, *ib.* — *Stephanus* observes, concerning the Word *θαλερὸν*, in this Line, that it is generally explained by *διύγρον*, *wet*; but, says he, “*Commodus uberes lacrymas ibi intelligere possumus quæ magna ubertate ex oculis profunduntur, ut Frondes ex Arboribus.*” Perhaps, he would have accounted for the Metaphor, still more naturally, if he had said “*Ut Gemmæ ex Arboribus, as Buds break out of Trees.*”

† καὶ νυχίαν, &c.] Here is an Heroic Verse, which, whether it stands thus in any Poet, is what I do not know. I am apt to think that *Lucian* pieced it together out of two Fragments of different Verses, as he hath done that in *Charon*,

Νῆσῳ ἐν ἀμφιρύτῃ, βασιλεύς δὲ τις εὐχεται εἶναι.

But it seems a little strange to me, that he should make Use of the Epithet *αἰπιπὴν*; and, till I can find a good Authority for his so doing, I shall believe he should have writ it *ἰπαίην*, because *Homer*, *II. Lib. ix.* hath it,

Κικλῶσκος Ἀΐδην καὶ ἰπαίην Περσιφονίαν;

And again, *Odys. xi.*

Ἰφθίμωτ' Ἀΐδην καὶ ἰπαίην Περσιφονίαν,

and every where else in the same Manner. Besides this, the Epithet *ἰπαίην*, *borrendam*, seems much better applied to *Proserpine*, than *αἰπιπὴν*, *ex-celsam*,

* "Εδδισιν δ' ὑπίνεσθιν ἄναξ ἰγέρων αἰδωνός.

Κατεφαίνετο γάρ ἦδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλι-
γίδων, καὶ τὸ Πλέρωνος τὰ βασίλεια. Κατελθόντες δ' † ὅμως
διὰ τῷ χάσματι, τὸν μὲν Ῥαδάμανθυν εὐρομένη τιθιῶτα
μικρὰ δὲν ὑπὸ τῷ δέσῃ. Ὁ δὲ Κέρβερος ὑλάκτησι μὲν τοι, 5
καὶ ‡ παρὲκίνησι· ταχὺ δὲ μὲν κρέσαντο τὴν λύραν, παρα-
χρηῖμα ἰκοιμήθη ὑπὸ τῷ μέλῃ. Ἐπεὶ δὲ πρὸς τὴν λίμνην
ἤλθομεν, μικρὰ μὲν εἰς ἐπεραιώθημεν, ἣν γὰρ ἦδη πλήρεις
τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλιον. Τραυματίοι δὲ πάλ-
ις ἐπέπλιον, ὁ μὲν τὸ σκέλεος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἀλ- 10
λο τε συλειτουργοῖ· ἱμοὶ δοκεῖν ἐκ τῶν πολλῶν παρόν-
τες. Ὅμως δ' ἐν ὁ βέλτερος Χάρων, ὡς εἶδε τὴν λιοδὴν,
οἰηθεὶς μετὰ τὸν Ἡρακλῆα εἶναι, ἰσιδίζατό με, καὶ διεπόρθμην-
σέ τε ἄσμενος, καὶ ἀποδοῖσι διδόναι τὴν ἀτραπὸν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προήει μὲν ὁ Μιδροβαρ- 15
ζάνης. Εἰπόμεν δ' ἐγὼ κατέπιν ἰχόμινος αὐτῷ, ἕως πρὸς
λειμῶνα μέγιστον ἀφικνέμεθα τῷ ἀσφοδέλῳ κατάφυτον.
Ἔθθα δὲ περιεπίτοιο ἡμᾶς § τετριγυῖαι τῶν νεκρῶν αἰ-
σκιαί. Κατ' ὀλίγον δὲ προΐοντες, παρρηγνόμεθα πρὸς τὸ
τῷ Μίνῳ δικαγῆριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνῳ τινός 20
ὑψηλῷ καθήμενος. Παρισηήκισαν δὲ αὐτῷ Ποινὰ καὶ
† Ἀλάγορες, καὶ Ἐρινύες. Ἐτέρωθεν δὲ προσήγοιστο πολ-
λοὶ τινες ἰφειζῆς ἀλύσει μακρὰ δεδεμένοι. Ἐλέγοιστο δὲ εἶ-
ναι μοιχοὶ, καὶ πορνοδοσχοὶ, καὶ τελευτᾶν, καὶ κόλακες, καὶ
συκοφάνται, καὶ τοιαῦτα ὁμιλοῦ τῶν πάντων κυκλήων ἐν τῷ 25
βίῳ. Χαρίζε δὲ οἷτε πλάσιοι καὶ τοκογλύφοι προσήσαν,
ὡχρεὶ, καὶ προγάγορες, καὶ ποδαγροὶ, ‡ κλοιὸν ἕκαστος αὐ-
τῶν

* "Εδδισιν, &c.] Hom. II.
Lib. xix. Upon the Shock given
to the Earth by the Battle of the
Gods near Troy.

† ὅμως.] Nevertheless: That
is, though every Thing appear-
ed frightful to deter us.

‡ παρὲκίνησι.] Παρακινέω
is generally taken, in a Passive
Sense, and signifies, indecore-
ment; and, from thence, it
signifies, mente emoveor, or in-
furorē-ventor. Steph.

§ τετριγυῖαι.] Jeſting upon:

— ψυχὴ δὲ κατὰ χθοῖδος
ἥτε καπνός

¶ Ὀχλοῖο τετριγυῖα· II. xiii.
v. 101.

|| Ἀλάγορες.] The Gram-
marians agree that Ἀλάγωρ
signifieth an evil Genius, who
inflicts upon Men ἄλαστα, por-
to-be-forgotten, that is, grievous
Punishments. Steph.

‡ κλοιὸν, καὶ κόρακα.]
Κλοιός, a κλειώ clando, a
Neck-Yoke. — Steph. — The
κόραξ

τῶν καὶ κόρακα διλάταλον ἐπικείμενος. Ἐφιστῶτες ἔν ἡμῖς, ἰωρῶμέν τε τὰ γιγνόμενα, καὶ ἠέκομεν τῶν ἀπολογυμένων. Κατηγόρων δὲ αὐτῶν καινοὶ τινες καὶ παραδόχοι εἴτορες. ΦΙΛ. Τίνες ἔτοι πρὸς Διός; μὴ γὰρ ἐκλήσης καὶ τὸτο εἰ-
 5 πεῖν. ΜΕΝ. Οἷσθ' ἀπὸ ταύλας τὰς πρὸς τὸν ἥλιον ἀπολειυμένας σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν ἔν. ΜΕΝ. Αὐται τοῖνυν ἐπιδαὶν ἀποθάνωμεν, κατήγοροσί τε, καὶ καλαμαρβυρῶσι, καὶ διελέγχωσι τὰ πεπραγμένα ἡμῶν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν ἀξίόπιστοι δοκῶσι,
 10 αἱ αὖ συνῶνται, καὶ μηδέποτε ἀφιστάμεναι τῶν σωμάτων. Ὁ δ' ἔν Μίνως ἐπιμελῶς ἐξιδάξων ἀπίμπηεν ἱκασὸν εἰς τὸν τῶν ἀσπερῶν χῶρον, δίκην ὑφείκοι καὶ ἀξίαν τῶν τιτολ-
 15 μημῖνων· καὶ μάστιγα ἐκείνων ἠπείλο τῶν ἐπὶ πλάτοις τε καὶ ἀρχαῖς τεύφωμένων, καὶ μονοουχὶ καὶ προσκυνησθῆναι περι-
 20 μενόων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν, καὶ τὴν ὑπεροψίαν μυσατρίομεν, καὶ ὅτι μὴ ἐμύνητο, θνητοὶ τε ὄντες αὐτοὶ, καὶ θνητῶν ἀγαθῶν τεύχευ καὶ ὁτι. Οἱ δὲ ἀπο-
 25 δυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλάτης λίθω, καὶ γένῃ, καὶ δυνατείᾳ) γυμνοὶ κάτω νινευκότες, παρρηγήκισαν, ὥσπερ
 30 τίνα ὄνειρον ἀναπνευπαζόμενοι τὴν παρ' ἡμῶν εὐδαιμονίαν· ὥς τε ἔλῳγε ταῦθ' ὄρων, ὑπερέχαιρον, καὶ εἴ τίνα γνωρίσαιμι αὐτῶν, προσιὼν ἂν ἡσυχῇ πως ὑπεμύνησκον, “ Οἷ· ἢ
 “ παρὰ τὸν βίον, καὶ ἡλίκον ἰφυσάτο τότε, * ἡνίκα πολ-
 “ λοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων παρρηγήκισαν, τὴν πρό-
 25 “ σον αὐτῶν περιμένοους, ὠθέμενοί τε καὶ ἀποκλειόμενοι
 “ πρὸς τῶν οἰκετῶν· ὁ δὲ μόγις ἂν πότε ἀνατείλας αὐτοῖς
 “ πορφυρῆς τις, ἢ περιχρυσῶ, ἢ διαποίκιλῶ, εὐδαίμονας
 “ ὦλο καὶ μακαρίως ἀποφαίνειν τῆς προσπιπόντας, ἢ τὸ
 “ γῆθῶ· ἢ τὴν διεῖαν προτείνας δοίη καλὰ φιλεῖν.”—Ἐκεί-
 30 νοι μὲν ἔν ἡνῶλο ἀκούοντες.

7. Τῷ δὲ Μίνῳ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γάρ τοι Σικελώτην || Διονύσιον, πολλὰ καὶ ἀβόσια ὑπό

τε

κόραξ was, probably, some massy Iron, having a Beak like that of a Crow, and thereby, fitted to pierce and break through any Thing that was solid and strong. We call that Sort of iron Handspike, with which

we break up Quarries, “ a Crow.”

* ἡνίκα.] Quando, or quum: ἡνίκα, quia, or, Causa.

|| Διονύσιον.] This was Dionysus II. of Sicily, a most inhuman

τε Δίωνος καταγορηθέντα, καὶ † ὑπὸ τῆς τοῦ κατὰ μαρ-
τυρηθεία, παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος (ἀγνοοῖ δ' αὐ-
τὸν ἐν τιμῇ, καὶ δύναται μίσητον ἐν τοῖς κάτω) μικρὴ δὴ
τῇ χιμαίρᾳ προσδιδόντα, παρίλυσι τῆς καταδικῆς, λί-
γων πολλοῖς αὐτὸν τῶν * πεπαιδευμένων πρὸς ἀγύριοι γι-
νίσθαι.

5

human Tyrant. After the Death of his Father, *Dionysius I.* he gave himself up intirely to Revelling, and the Massacre of his Subjects. Upon this, *Dion*, Brother to his Father's second Wife, a Man of great Humanity, Learning, Military-Skill, and Spirit, formed a Design to dethrone him ; but, upon the Tyrant's discovering it, he fled to *Corinth*, and, returning thence with sufficient Forces, deposed him, and made him fly to the *Locrensiens*, a People of *Italy*, then in Alliance with him. Here, by villainous Methods, he got the supreme Power into his own Hands, and then rioted, ravished, robbed, and murdered, as he had before done, at *Syracuse*. At length, when he was determined to make a general Slaughter, his Forces were opposed and routed, and he himself obliged to fly back again to *Sicily* ; where he surprised *Syracuse*, and, once more, made himself Master of it. Upon this, *Dion* formed a second Conspiracy, which took Effect : For he obliged the Tyrant to fly to *Corinth*, where, that he might no longer appear formidable, and so preserve his Life, he turned Buffoon and School-master. *Diod. Sicul. Lib. xvi. and Justin, Lib. xxi.* — His being reduced, to live the Life of a School-master, seems a manifest Judgment upon him, for all his

wicked Practices.

† ὑπὸ τῆς τοῦ κατὰ μαρ-
τυρηθεία, παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος (ἀγνοοῖ δ' αὐ-
τὸν ἐν τιμῇ, καὶ δύναται μίσητον ἐν τοῖς κάτω) μικρὴ δὴ
τῇ χιμαίρᾳ προσδιδόντα, παρίλυσι τῆς καταδικῆς, λί-
γων πολλοῖς αὐτὸν τῶν * πεπαιδευμένων πρὸς ἀγύριοι γι-
νίσθαι.

* πεπαιδευμένων.] *Plutarch* says that, *Dionysius's* Palace was very dusty, because many Mathematicians, who studied there, drew their Figures in Sand. He certainly was a Lover and Encourager of Learning and learned Men ; for he heard *Plato*, with great Pleasure, and esteemed him so highly, as to promise him a considerable Tract of Land, to set up his new Form of Government in. *Archytas*, the great Mathematician and *Pythagorean* Philosopher, had a vast Influence over

him :

νίσθαι διξίον. Ἀποτάλεις δὲ ὅμως τῷ δικαστηρίῳ, πρὸς τὸ
πολαγήριον ἀφικνέμεθα. Ἐνθα δὲ, ὦ φίλε, πολλά καὶ ἰλι-
τινὰ ἢ ἀκῦσαι τι καὶ ἰδιῶν ματίγων τι γὰρ ὁμῶς ψόφος
ἦκετο, καὶ οἰμωγὴ τῶν ἐπὶ τῷ πυρὸς ὀπλωμένων, καὶ † γρέ-
5 βλαι, καὶ κύφωνες, καὶ τροχοὶ, καὶ ἡ χίμαιρα ἰσπάραττι, καὶ
ὁ Κίρβερ^Θ ἰδάρδαπτι· ἐκολάζοντό τι ἅμα πάντες, βασι-
λεῖς, δούλοι, σατράπαι, πένητες, πλάσιοι, πτωχοὶ· καὶ με-
τίμιλε πᾶσι τῶν τετολημμένων. Ἐπίεις δὲ αὐτῶν καὶ ἔγνω-
ρίσαμεν ἰδόλεις ὅποσοι ἦσαν τῶν ἑναγχ^Θ τετελευτηκότων·
10 οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεστέφοντο. Εἰ δὲ καὶ προσδέποιον,
μάλα δυλοπερίτις τι καὶ πολλακτυτικόν· καὶ ταῦτα, πῶς οἶσι,
βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μὲν τοι
πάνησιν ἡμιτέλεια τῶν κακῶν ἐδίδοτο, καὶ διασπαυόμενοι
πάνην ἐκολάζοντο.

15 8. Καὶ μὴν κακίαινα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν
Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλκίῳ ἔχοντα, καὶ τὸν
γηνεὴ Τιτυὸν· Ἡράκλεις δ^Θ; ἔκλυτο γὰρ τόπον ἰπείχων
ἀγρεῦ. Διελθόντες δὲ καὶ τέτυες, εἰς τὸ πωδῖον ἰσβάλλομεν
τὸ Ἀχιρῆσιον· εὐρίσκομέν τι αὐτό^Θ· τὴς ἡμιδίας τι καὶ
20 πᾶς ἡμίνας, καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ
φύλα διαιτωμένους· τὴς μὲν παλαιῆς τινας καὶ εὐρωσιῶνας,
καὶ ὡς φησὶν Ὀμηρ^Θ, ἀμινυός· τὴς δὲ νεαλῆς καὶ συνη-
κώτας, καὶ μάλιστα τὴς Αἰγυπτίων αὐτῆς, διὰ τὸ πολυαρ-
κίς τῆς * ταριχίας. Τὸ μὲν τοι διαγινώσκειν ἔκαστον, εἰ
25 πάντι ἢ ἑξάδιον ἀπατις γὰρ ἀτιχίως ἀλλήλοις γίνεσθαι
ὁμοιοί,

him: And *Arifippus* used to tell him, to his Face, That he frequented his Court, because he wanted Money from him. *Χρημάτων διόμενος παρὰ σὺ ἄκω*, says he. To which, in Particular, *Lucian* probably, here, alludes: See *Diog. Laert.* in *Plat.* and in *Arifip.*

† γρέβλαι, καὶ κύφωνες.] *Στρίβλη*, properly, signified a wooden Instrument, with which, by the Help of Wedges, Ship-Carpenters brought the Planks of Ships close to the Timbers. It was so called, from *γρίφω*

vento, and was also made Use of to press Men, in Order either to torture, or put them to Death. *Steph.* *Κύφω* was another Instrument, “quo vinciebantur aut torquebantur” *Nocentes*, as *Stephanus* observes: And, as it was so named from *κύντω pronuncio*, or *incuro*, it, probably, was some Sort of an Instrument that brought the Neck and Knees together, resembling the Punishment of Tying Neck and Heels, used to our Soldiers.

* *ταριχίας*.] The antient Egyptians embalmed their Dead, in

ὅμοιοι, τῶν ὅτιον γυμνωμένων· πολλὴ μὲν κ' διὰ πολλὰ
 ἀναθιγόντες αὐτοὺς ἐγινώσκουσιν. Ἐκιντο δ' ἐπ' ἀλλήλοισι
 ἄμαυροι κ' ἄσημοι, κ' ἔδδ' ἔτι τῶν παρ' ἡμῖν καλῶν φυ-
 λατίοις. Ὡς πολλῶν ἐν ταύτῃ σκελετῶν κειμένων, κ'
 πάντων ὁμοίων, κ' φοβερόν τι κ' διάκενοι δεδορκότων, κ'
 γυμνὰς τὰς ὁδοὺς προφαινότων, ἠπύον παρὲς ἑαυτὸν, κ'
 τινι διακρίναιμι τὸν Θεοσίτην ἀπὸ τῆ καλῆς Νιρέως, ἢ τὸν
 μεταίτην Ἴσον ἀπὸ τῆ * Φαιάκων βασιλείας, ἢ Πυρρίαν
 τὸν μάγειρον ἀπὸ τῆ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν
 παλαιῶν γνωρισμάτων αὐτοῖς παρέμεινεν, ἀλλ' ὅμοια τὰ
 ὅσα ἦν, ἄδῃα κ' † ἀνέπιγραφα, κ' ὑπ' ἑδνὸς ἔτι διακρί-
 νεσθαι δυνατόνα.

9. Τσιγάρτοι ἱκεῖνα ἔρῳτι, ἰδοὺ μοι ὁ τῶν ἀνθρώπων
 βίος πομπῇ τινι μακρᾷ προσειπέναι, ‡ χορηγῶν δὲ κ' δια-
 τάττειν ἑκάστα ἢ τύχην, διάφορα κ' ποικίλα τοῖς πομπι-
 ναῖς σχήματα προσέπεισα. Τὸν μὲν γὰρ λαβύσσα ἢ
 τύχην, βασιλικῶς δισκεύασε τιάραν τε ἐπιδείσα, κ' δε-
 ρυφόρος παραδύσα, κ' τὴν κεφαλὴν γέψασα τῷ διαδήμα-
 τι· τῷ δὲ οἰκίτῃ σχῆμα περιέθηκε· τὸν δὲ τινα, καλὸν
 εἶναι ἐκδόμην, τὸν δὲ ἄμωρον κ' γελῶν παρσκιύασε·
 παντοδαπὴν γὰρ οἶμαι δεῖν γινέσθαι τὴν θείαν· Πολλάκις
 δὲ διὰ μέσης τῆς πομπῆς μετέβαιε τὰ ἰώων σχήματα, ἐν
 ἱῶσα ἰς τὸ τέλος διαπομπεύσας, ὡς ἐτάχθησαν, ἀλλὰ
 μεταμφιέσασα, τὸν μὲν § Κροῖσον ἠνάγκασε τὴν τῆ οἰκίτῃ
 κ' αἰχμαλῶτι σκυρὴν ἀναλαβεῖν, τὸν δὲ Μαιάδριαν, τίως
 ἐν τοῖς οἰκίταις πομπεύουσα, τὴν || Πολυκράτους τυρανίδα
 μετε-

in such a Manner, that the Bo-
 dies remain intire, even to this
 Day, as they are frequently
 found, in their Tombs.

* Φαιάκων βασιλείας.]
 Alcinoüs.

† ἀνέπιγραφα.] *Titulis-ca-*
rentia ; that is, *wanting-Marks-*
of-Distinction, whereby they
 may be known from any other
 Bones.

‡ χορηγῶν.] *To do the*
Office of a χορηγός ; who was
 the Person appointed to manage
 the *Athenian* Players, Dancers,

and Musicians, and had the Di-
 rection of their Dresses and Per-
 formances, either on the Thea-
 tre, or upon the public Festivals
 and Solemnities. He also was
 to find them in all Necessaries.
Potter and Steph.

§ Κροῖσον.] See your Dic-
 tionary.

|| Πολυκράτης.] The Story
 of *Polycrates* is very extraordi-
 nary, and is related, to this
 Purpose, in the *iiid* Book of
Herodotus — He first seized upon
Samos, then conquered many of
 the

μιτινίδουσι, καὶ μέχρι μὲν τινος ἴασι χρῆσθαι τῷ σχήματι. Ἐπειδὴ δ' ὁ τῆς πομπῆς * καιρὸς παρήλθῃ, τῇ-
 νικαῦτα ἱκασθαι ἀποδὲς τὴν σκυῆν, καὶ ἀποδυσάμενος τὸ
 σχῆμα μετὰ τῷ σώματι, ὥσπερ ἢ πρὸ τῆς, γίνεται
 5 μηδὲν τῷ πλησίον διαφίξων. Ἔτι οἱ δ' ὑπ' ἀγνωμοσύνης, ἱπι-
 δὼν † ἀπαιτῇ τὸν κόσμον ἐπιγᾶσα ἡ τύχη, ἄχθοιταί γι,
 καὶ ἀγανακτῶσιν, ὥσπερ οἰκίῳ τινῶν περισκόμοιοι, καὶ ἔχ-
 ῃ πρὸς ὀλίγον ἐχρήσαντο ἀποδιδόσθαι. Οἶμαι δὲ καὶ τῶν ἐπὶ
 τῆς σκηπῆς πολλάκις ἰωρακίται τὰς τραγικὰς υποκριτὰς
 10 τῶν πρὸς τὰς χρείας τῶν δραμάτων, ἄρτι μὲν Κρείσθας,
 ἐῖσι δὲ, Πριάμῳ γιγνομένῃς, ἡ Ἀγαμέμνονας, καὶ ὁ αὐ-
 τὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σιμῶς τὸ τῷ Κέ-
 κροπῷ ἡ Ἐριχθίῳ σχῆμα μιμησάμενος, μετ' ὀλίγον οἰ-
 κίτης προῆλθιν ὑπὸ τῷ ποιητῇ κικιλευσμένῳ. Ἦδη δὲ

the *Ægean* Islands, and took several Towns upon the Coast of *Asia*; and all this, without the least Interruption of his Successes. Upon which, *Amasis*, King of *Ægypt*, sent him a Message, to desire he would throw away whatever he had of greatest Value, and the Loss of which would most afflict him, for that his Successes were too extraordinary, and must be followed by some terrible Disaster, if he did not inflict upon himself a Share of the Misfortunes, which necessarily attend this Life. Upon this, *Polycrates* took an Emerald Signet of inestimable Value, and, getting into a Boat, went out to a good Distance from *Samos*, and there dropped it into the Sea, before many Witnesses. In four or five Days after, he had a Present made him of a fine Fish, in the Belly of which was found this very Signet. Of which surprising Piece of Fortune, when *Amasis* had been informed, he instantly sent Ambassadors to *Polycrates*, by whom he renounced all future Commerce and Friend-

ship with a Man, who must come to some dreadful End. His Apprehensions were, in the End, verified; for *Orates*, Governor of *Sardis*, under *Cyrus*, having, by Way of a Lure, invited *Polycrates* to come and accept of a great Treasure he had at his Service, whereby to push on his Conquests, *Polycrates*, thereupon, created his Secretary, *Mæandrius*, Regent, in his own Stead, and went to wait upon *Orates*, who instantly seized and crucified him. And, thus, did *Mæandrius* get the Possession of his Crown.—*Herodotus* mentions nothing of *Mæandrius*'s betraying him to *Orates*, as *Lucian* gives us to believe, in *Cbæron*; and, I doubt, whether any History, we have now extant, gives that Account.

* καιρὸς παρήλθῃ.] That is, "when this life is ended."

† ἀπαιτῇ ἡ τύχη.] That is, "when, at the Hour of Death, Men must part with all their worldly Possessions."

πείρας ἔχοντες τὸ δράματος, ἀποδυσάμενοι ἱκαγος ἀν-
τὼν τὴν χρυσόπαγον ἰκίην ἰσθῆτα, καὶ τὸ προσωπιῶν ἀπο-
θέμενος, καὶ καταβάς ἀπὸ τῶν ἱμβάτων, πίνης καὶ ταπεινὸς
περιέχεται, ἐκ ἑτ' Ἀγαμέμνων ὁ Ἀτρίως, ἐπὶ Κρίων ὁ
Μενοικίως, ἀλλὰ † Πῶλος Χαρικλῆος Σσηνὺς ὀνομαζόμενος, 5
ἡ Σάτυρος ὁ Θεοργεῖτος Μαραθῶνιος. — Τοιαῦτα καὶ τὰ
τῶν ἀνδρῶπων πρᾶγματά ἐστιν, ὡς τότε μοι ὁρῶντι ἔδοξεν.

10. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τὸς πολυτελεῖς
τέττες καὶ ὑψηλὰς τάφους ἔχοντες ὑπὲρ γῆς, καὶ γῆλας, καὶ
εἰκόνας, καὶ ἐπιγράμματα, ἐπὶ τιμιώτεροι παρ' αὐτοῖς ἴσι 10
τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ἀρεῖς, ὦ ἕτος. Εἰ γὰρ ἰδιό-
σω τὸν Μαυσωλὸν αὐτὸν, λέγω δὲ τὸν Κάρα τὸν ἐκ τῆ τά-
φου περιβόητον, εἴ οἶδα, ὅτι ἐκ αὐτοῦ ἰπαύσω γιγῶν ἕτω
ταπεινῶς ἔρριπτο ἐν παραθύρῳ περ, λανθάνων ἐν τῇ λοι-
πῇ δῆμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσῶτον ἀπολαύων 15
τῆ μνήματος, παρ' ὅσον ἰθαρυμένο τηλικυτόν ἄχθος ἐπικί-
μενος. Ἐπειδὴν γάρ, ὦ ἱταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ
ἑκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον ἢ πλεονεκτήσας) ἀνά-
γκη ἀγαπῶντα καλᾶκεῖσθαι, πρὸς τὸ μέτρον συνισταμένον.
Πολλῶν δ' αὖ οἶμαι, μᾶλλον ἐγείλας, εἰ ἰδιόσω τὸς παρ' 20
ἡμῖν βασιλέας καὶ σατράπας, πτωχεύοντας παρ' αὐτοῖς, καὶ
ἤτοι ταριχωπολῆας ὑπ' ἀπορίας, ἢ τὰ πρῶτα * διδά-
σκειας γράμματα, καὶ ὑπὸ τῷ τυχεύοντι ὑβριζόμενος, καὶ κα-
τὰ κόρης παιομένης, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτα-
τα. Φίλιπποι γὰρ τὸν Μακεδόνα ἐγὼ διασάμενος, ἐπὶ 25
κρατεῖν ἑμαυτῷ δυνατὸς ἦν, ἰδέσθην δὲ μοι ἐν γωνιδίῳ
τινὶ, μισθῷ ἀκόμενος τὰ σαθρὰ τῶν ὑποδημάτων. Πολ-
λὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτῶντας· Εἰζέας
λέγω, καὶ Πολυκράτης.

11. ΦΙΛ. Ἀτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μι- 30
κρῶ δεῖν ἄπιστα. Τί δὲ ὁ Σωκράτης ἔπρατι, καὶ Διογένης,
καὶ εἴ τις ἄλλος τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κα-

† Πῶλος, ἡ Σάτυρος.]
Polus was a famous Greek Tra-
gedian, who never failed to make
his Audience weep, when he
acted the *Elektra* of *Sophocles*.
Hoffman. — Satyrus was another
Greek Actor, remarkable for

Mimicking *Demosthenes's* Im-
pediment of Speech. *Diodor.*
Sicul. Lib. xvi.

* διδάσκοντας.] Healludes
to the Case of *Dionysius*, al-
ready mentioned.

καὶ περιέρχεται * διελίχων ἅπαντας, σύνεσι δ' αὐτῷ Παλαμῆδης, καὶ Ὀδυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός. Ἐτι μὲν τοι ἐπιφύσσητο αὐτῷ, καὶ διωθήκει ἐκ τῆς Φαρμακοποσίας τὰ σκέλη. Ὁ δὲ βέλτιος Διογένης

5 παροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδα τῷ Θρυγί, καὶ ἄλλοις τισὶ τῶν πολυτελῶν· ἀκῶν δὲ οἰμωζοῖται αὐτῶν, καὶ τὴν παλαιὰν τύχην ἀναμιτρώμεναι, γελᾷ τε, καὶ τέρεται, καὶ τὰ πολλὰ ὑπτιος κατακείμενος, ᾄδει μάλα τραχίᾳ καὶ ἀπηγεῖ τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν

10 * ἐπικαλύπτων ὥστε ἀνιᾶσθαι τὸς ἀνδρας καὶ διασκέπτεσθαι μετοικεῖν, ἢ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς—Τί δὲ τὸ ψήφισμα ἦν, ὅπῃ ἐν ἀρχῇ ἔλγος κικυρῶσθαι κατὰ τῶν πλεονῶν; ΜΕΝ, Εὐγε ὑπέρμησας. Οὐ γὰρ οἶδ' ὅπως περὶ τούτου λίγειν προ-

15 θέμιος, παρμπολὺ ἀπιπλανήθην τῷ λόγῳ. Διατρίβοντος γάρ μιν παρ' αὐτοῖς, πρῆδισαν οἱ † πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν ὅτι πολλὰς συνιδέοντας, ἀναμίξας ἑαυτὸν τοῖς νεκροῖς εὐθὺς εἰς καὶ αὐτὸς ἦν τῶν ‡ ἐκκλησιαστών. Διωκῆθαι μὲν ἔν καὶ ἄλλα· τελευταῖον δὲ τὸ

* διελίχων ἅπαντας.] *Socrates* told the *Athenian Judges*, when they sat upon his Trial, "That the God, or "Genius, had commanded him "to question all Men, and convince them of their Ignorance "of Virtue." (Observe, how like a Person commissioned he speaks.) And again, he says, Οἶδ' ὅτι μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ σοφίᾳ ταύτῃ προστεθεῖναι, τοῖς τε οὖν ὅς ἐμαῖς ἐγείρων, καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκαστον ὅθεν παύομαι. "As God seems to me to have "placed me over this City, being such a Person, as I can "not cease to excite, and persuade, and upbraid every "single Man." *Plat.* in *Apolog.* And it hath not been doubted by many wise and learn-

ed *Christians*, that God raised him a Light in the Days of Darkness, as he had so wonderfully enlightened his Mind, that no Man of the *Gentile* World, ever before or after him, shone forth with such clear Evidence, and strong Conviction, against the Corruptions of Mankind. It is, therefore, with me no Question, that God appointed and inspired him to be, in some Measure, a Light to direct the *Gentiles*.

* ἐπικαλύπτων.] *Stephanus* renders this Word by *obscurans*, the Propriety of which, to signify *Drowning* a Noise, I cannot see.

† πρυτάνεις.] See the Notes upon *Conc. Deor.*

‡ ἐκκλησιαστών.] *Ἐκκλησιαστικός* signifies *One-of-the-Assembly-of-the-People*. I know

τὸ περὶ τῶν πλοσίων. Ἐπὶ γὰρ αὐτῶν κατηγορήτο πολ-
λὰ καὶ δεινὰ, βία καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ ἀδικία,
τίλκος ἀγαθὰς τις τῶν δημαγωγῶν ἀνίγω Ὑψίσμα τοι-
ούτο.

Ὑψίσμα.

5

“ Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλοῖστοι δρῶσι παρὰ
“ τὸν βίον, ἀρπάζοντες καὶ βιάζομενοι, καὶ πάντα τρέ-
“ ποι τῶν πινήτων καταφρονῶντες, δίδομαι τῇ || βαλῇ καὶ
“ τῷ δήμῳ, ἐπιιδὼν ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν 10
“ κολάζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων ποιηρῶν, τὰς δὲ
“ ψυχὰς ἀναπιμπθείσας ἄνω εἰς τὸν βίον, καταλύσθαι
“ εἰς τὰς οἰκίας, ἄχρεις αὖ ἐν τῷ τοιαύτῳ διαγάγωσι * μυριά-
“ δας ἐτῶν πέντε καὶ εἰκοσιν, ὅσοι ἐξ ὧν γιγνόμενοι, καὶ
“ ἀχθοφορῶντες, καὶ ὑπὸ τῶν πινήτων ἱλαυνόμενοι. Τῶν 15
“ τιῦθι δὲ λοιπὸν ἐξεῖναι αὐτοῖς ἀποθανεῖν.” — † “ Εἴπι
“ τὴν γνώμην Κρανίων Σκελιτίωνος, Νικυσιεύς, Φυλῆς
“ Ἀλιβατιᾶδος.” — Τῶν αὐτοῦ ἀγνωσθῆναι τῷ Ὑψίσμα-
“ το, † ἐπιψήφισαν μὲν αἱ ἀρχαί, ἐπιχειροτόνησι δὲ τὸ

no exactly corresponding Term, used by the Romans. *Concionarius* signifies rather a *Frequenter of such Assemblies*, than a Member of one.

|| βαλῇ καὶ δήμῳ.] See the Notes upon *Conc. Deor.*

* μυριάδας.] μυρίας signifies ten Thousand; so that 25 Times that will make 250000.

† Εἴπι τὴν γνώμην.] When any Man offered a Decree, or a Law, to be passed, either in the Senate, or Assembly of the People of *Athens*, he was said *εἰπεῖν τὴν γνώμην*, to propose that Opinion — The following proper Names have, here, been occasionally made, and humorously adapted, by *Lucian*. I, accordingly, take the Liberty to render Ἀλιβατιᾶδος by the made Word *Exfanguanâ*, the

Bloodless. I would render the whole Sentence thus, in *English*: Scull, the Son of Skeleton, a Native of Ghostland, of the Tribe of the Bloodless, proposed this Decree — Ἀλιβατιᾶδας, ab' a' priv. & λείβας *Gusta vel Humor*.

† ἐπιψήφισαν.] From this Passage, we may observe, that the Magistrates, and People of *Athens*, voted in different Ways; perhaps, on Account of the Distinction there was between them. — Each of those who voted with Pebbles had two of them, one black, and the other white. If he voted for the Question, he put his white Pebble into the Urn, placed for that Purpose in the Assembly; if against it, the black one. See *Pott. Antiq.*

πλήθος, καὶ ἐνδριμήσατο ἡ Βριμὴ, καὶ ὑλάκτησιν ὁ Κίρ-
 5 **ειρο**. Οὕτω γὰρ ἐνέλη γίγνεται, καὶ κύρια, τὰ ἀειγνω-
 σμένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ
 5 ὑπερ᾿ ἀφίγμην ἵεκα, τῷ Τριεσίᾳ προσελθὼν, ἰκέτιον αὐ-
 τὸν τὰ πάντα διηγησάμενος εἰπὼν πρὸς με, ποιοῖον τινα
 ἡγίετο τὸν ἄριστον βίον. Ὁ δὲ γελάσας, ἔτι δὲ τυφλὸν τι
 γιγόντιον καὶ ὤχρον, καὶ λεπτόφωρον, “Ὡς τέκνον (φησὶ)
 10 “τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν
 “σοφῶν ἐγένετο, καὶ τὰ αὐτὰ γιγνωσκόντων ἑαυτοῖς. Ἄ-
 “τὰρ ἐὶ δέμεις λέγειν πρὸς σε, ἀπείρηται γὰρ ὑπὸ τῷ Ῥα-
 “δαμάνθῳ. Μηδαμῶς (ἔφη) ὦ πατέρειον, ἀλλ’ εἰπὲ, καὶ
 “μὴ περιῖδες με σὺ τυφλότερον περιῖδοντα ἐν τῷ βίῳ.”
 Ὁ δὲ, δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν ἄλλων ἀποσπᾶσας,
 15 ἡμέμα προσκύψας πρὸς τὸ ὅς φησιν, “Ὁ τῶν * ἰδιωτῶν
 “ἄριστος βίος καὶ σωφρονέστερος ὡς τῆς ἀφροσύνης παυ-
 “σάμενος τῷ μειωρολογεῖν, καὶ † τέλη καὶ ἀρχὰς ἐπισκο-
 “πεῖν, καὶ ‡ καταπτύσας τῶν § σοφῶν τέτων συλλογι-
 “σμῶν, καὶ τὰ τοιαῦτα λῆρον ἡγησάμενος, τῆτο μόνον
 20 “ἐξάπαντος θηράσῃ, ὅπως τὸ παρὸν εὖ θέμενος, πάρα-
 “δράμης γιγῶν τὰ πολλὰ, καὶ ||| περὶ μηδὲν ἰσχυδακώς.”

|| Ὡς εἰπὼν, πάλιν ὤρτο κατ’ Ἀσφοδεῶδον λιμῶνα.

14. Ἐγὼ δὲ (καὶ γὰρ ἦδη ὁψι ἦν) “Ἄγε δὴ, ὦ Μιθρο-
 “βαρζαῖν, φημι, τί διαμέλλομεν, καὶ ἐκ ἀπαιμῶν εὐθὺς ἐς
 25 “τὸν βίον;” Ὁ δὲ πρὸς ταῦτα, “Θάξῃ (φησὶν) ἡ
 “Μίνιππος ταχέϊαι γὰρ σοι καὶ ἀπράγμονα υποδείξω ἀτρα-
 “πίαν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι χωρίον τῷ ἄλλῳ

* ἰδιωτῶν.] *Plain unlearned Men.*

† τέλη καὶ ἀρχὰς.] *The Ends for which the World was made, and the Principles out of which it was made; Subjects constantly disputed upon by the Philosophers, to little Purpose.*

‡ καταπτύσας.] *Stobaeus shews, that καταπτύω usually governs a Gen. Case, probably, of the Preposition κατά, contra, in Composition.*

§ σοφῶν συλλογισμῶν.]

The cunning Arguments, or Sophisms, upon which the Philosophers so much valued themselves.

||| περὶ μηδὲν ἰσχυδακώς.] *This is a very comprehensive Sentiment, and, no Doubt, was Lucian's own Principle. But, had he excepted Virtue and Vice, he would have shewn, if not so much Humour and Freedom, yet a much better Mind.*

* Ὡς εἰπὼν, &c.] *Odyf. xii.*

ζοφορέτης,

ζοφορώτερον, δίδξας τῇ χειρὶ πόρρωθεν ἀμαυρὸν τι καὶ λιπ-
τόν ὥσπερ διὰ κλειθείας ἐστέον φῶς, “ Ἐκείνο (ἔφη) ἐστὶ
“ τὸ ἐρὸν τῷ Τροφῶνι, καὶ κείθεν κατέρχονται οἱ ἀπὸ Βοι-
“ ωτίας. Ταύτην ἔν αὐθι, καὶ εὐθὺς ἐση ἐπὶ τῆς Ἑλλά-
“ δος.” Ἡσθεὶς δὲ τοῖς εἰρημένοις ἐγὼ, καὶ τὸν Μάγον
ἀσπασάμενος, χαλεπῶς μάλα διὰ τῷ γομῷ ἀνερπύσας, ἐκ
οἷδ’ ὅπως, ἐν Λεβαδείᾳ γίγνομαι.

ΔΙΑΛ. λγ’. Χάρων, ἡ Ἐπισκοπῆσις.

This Dialogue exhibits such a true and clear Prospect of the Vanity
of human Grandeur, and the extreme Folly of most of those
Pursuits in which we so eagerly interest ourselves, that it is
almost impossible to read it, without becoming wiser and
better.

ΕΡΜ. ΤΙ γιγᾶς, ὦ Χάρων; ἡ τί τὸ πορθημῖον ἀπο-
λιπὼν, διῦρο ἀνιλήλυθας ἐς τὴν παρῆσαν
ἡμέραν, ἢ πᾶν εἰωθὺς ἐπιχωριαῖζεν τοῖς ἄνω πράγμασι;
ΧΑΡ. Ἐπιθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖα ἐστὶ τὰ ἐν τῷ
βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἡ τίνας γινύ-
μηναι, πάντες οἰμώζουσι κατιόντες παρὲς ἡμᾶς· ὅθις γὰρ
αὐτῶν ἀδακρυτὴ διέπλευσιν. Αἰτησάμενος ἔν παρὰ τῷ
ᾄδει καὶ αὐτὸς ὥσπερ καὶ ὁ Θετταλὸς ἐκεῖ * νανίσκω,
μίαν ἡμέραν λειπόνως γενέσθαι, ἀνιλήλυθα ἐς τὸ φῶς.
Καὶ μοι δοκῶ ἐς δέον ἐντιτυχηκῆναι σοι· ξιναγήσεις γὰρ
ἐν οἷδ’ ὅτι με ξυμπιρνογῶν, καὶ διέξεις ἕκαστα, ὡς ἂν εἰδὼς
ἅπαντα. ΕΡΜ. Οὐ σχολή μοι, ὦ πορθημῖ· ἀπέρχομαι
γάρ τι διακοινησόμενος || τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν. Ὁ
δὲ ὀξύθυμός τέ ἐστι, καὶ δέδια μὴ βραδύνανιά με, ὅλοι ὑμέτε-
ρον ἰάση εἶναι, παραδὸς τῷ ζῳῳ· ἡ ὅπερ τὸν Ἡφαιστον
πρώην ἐποίησι, εἰς ψῆ καμῆ τεταγὼς τῷ ποδοῖ ἀπὸ τῷ δι-
σπείσει βηλῆ, ὡς ὑποσκάζων γίλωτα παρείχοιμι καὶ αὐ-
τὸς † οἰνοχοῶν. ΧΑΡ. Περιούψις ἔ με † ἄλλως πλανώ-
μενον

* νανίσκω.] *Protesilaus*.
See your Dictionary for him.

|| τῷ ἄνω Διὶ.] *To Jove a-*
bove: Said, perhaps, to distin-
guish him from *Jove below*, or
Pluto, in whose Realm, *Mercur-*
ry had also an Employment.

† οἰνοχοῶν.] Alluding to
Vulcan's hobbling Manner of

helping the Gods to Nectar;
which was so humorous, and
raised such a loud Laugh among
them, as put an End to a fierce
Quarrel, in which *Jupiter* and
Juno were then engaged. *Hom.*
Il. i.

† ἄλλως.] *Frustra* is an odd
Signification of ἄλλως. Perhaps,

μῖνον ὑπὲρ γῆς, καὶ ταῦτα, ἰταῖρ^Θ, καὶ ξύμπλως, καὶ συν-
 διάκτορ^Θ ὦν; καὶ μὴ καλῶς εἶχιν, ὃ παῖ Μαΐας, ἐκείνων
 γῆν σε μιμνήσθαι· ὅτι μὴδὲ πώποτί σε ἡ ἀλλοιὴν ἐκείνουσα,
 ἡ πρόσκωποι εἶναι· ἀλλὰ σὺ μὲν εἴγχις ἐπὶ τῷ καταγρῶ-
 5 ματ^Θ ἐκταθείς, ὥμους ἔτω καθεύδεις ἔχων, ἢ, εἰ τίνα λά-
 λου νεκρὸν ὑβροῖς, ἐκείνῳ παρ' ὅλοι τὸν πλὴν διαλίγη· ἰγῶ
 δὲ πρὸς δούτης ὦν τὴν δικωπίαν ἔλκων, ἐρίττω μόν^Θ. Ἀλ-
 λά πρὸς τῷ πατρός, ὃ φίλτατος Ἑρμῆδιον, μὴ καταλίπης
 με· περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν
 Οἱ παυήσομαι. Ὡς ἦν με σὺ ἀφῆς, ἐδὲν τῶν τυφλῶν διοίσω.
 Καθάπερ γὰρ ἐκείνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκό-
 τῳ, ἔτω δὲ πάγῳ σοι πάλιν ἀμβλυώτιστο πρὸς τὸ φῶς.
 Ἀλλὰ δὸς, ὃ Κυλλήνιέ, μοι ἐς αἰεὶ μέμνησομένην τὴν χάριν.
 ἘΡΜ. Τὸ τὸ πρᾶγμα πλεονῶν αἵτιον καταγίνεται μοι.
 15 Ὁρῶ γῆν ἤδη τὸν μισθὸν τῆς περιηγήσεως ἐκ ἀκούδουλον
 παύλασιν ἡμῖν ἰσόμενον. Τρυφεργατίον δὲ ὅμως· τί γὰρ
 αἶν καὶ πάθη τις, ὅποτε φίλ^Θ τις ὦν βιάζοιτο; πάντα μὲν
 ὦν σε ἰδεῖν καδ' ἔκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὃ πορθημῷ
 πολλῶν γὰρ αἶν ἐτῶν ἡ διατριβὴ γένοιτο. Εἴτα ἡμῖν μὲν
 20 ἀποκηρύττισθαι δεήσει, καθάπερ ἀποδράναι ἀπὸ τῷ Διός·
 σὶ δὲ καὶ αὐτὸν κωλύσει ἐνργεῖν τὰ τῷ θανάτῳ ἔργα, καὶ τὴν
 τῷ Πλάτων^Θ ἀρχὴν * ζημιῦν, μὴ νεκραγωγῆναι πολλὰ τῷ
 χρόνῳ. Καὶ ὁ τιλῶν Αἰακὸς ἀγανακτήσει, μὴδ' ὀφελὸν
 ἱμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδης, τὸτ'
 25 ἤδη σκεπτέον.

2. ΧΑΡ. Αὐτός, ὃ Ἑρμῆν, ἱπνῶσι τὸ βέλτερον. Ἐγὼ
 δὲ ἐδὲν οἶδα τῶν ὑπὲρ γῆς, ξέν^Θ ὦν. ἘΡΜ. Τὸ μὲν ὅλον,
 ὃ Χάρων, ὑψηλῷ τινος ἡμῖν ἴδει χωρίῳ, ὥς ἀπ' ἐκείνου πάλιν
 ἴδοις. Σοὶ δὲ εἰ μὲν ἐς τὸν ἕρπονδιν ἀνελθῶν δυνατόν ἦν, ἐκ

it is used, in this Sense, from
 the common Meaning *aliter*,
 because, when a Man doth any
 Thing *aliterwise* than it ought
 to be done, he may justly be
 said to do it *in vain*. *Strepba-*
nus shews it is taken for *frustra*,
 not only in *Homer*, but also in
Plato's Phæd. Ταυτὰ μοι
 δοκῶ ἄλλως λέγειν, " *Hæc*
" mihi videor frustra dicere."

* *ζημιῦν*.] If this Word,
 and the rest of the Sentence, is

to stand as it is, I own I can
 make neither Sense, nor Gram-
 mar, of the Whole. I, there-
 fore, cannot help Reading it,
 σὶ δὲ καὶ αὐτὸν κωλύσει ἐν-
 εργεῖν τὰ τῷ θανάτῳ ἔργα,
 μὴ νεκραγωγῆναι πολλὰ τῷ
 χρόνῳ, καὶ τὴν τῷ Πλάτωνος
 ἀρχὴν *ζημιῶσι*. According to
 which Reading, I have also
 rendered it.

αἱ ἱκαμον· ἐκ περιωπῆς γὰρ αἱ ἀκριβῶς ἀπαῖα καθεώρας.
Ἐπεὶ δὲ ἐ δέμις ἐιδωλοῖς αἱ ἐξυόντα ἐπιβατεύειν τῶν βα-
σίλειων τῷ Διδῶ, ἄρα ἡμῖν ὑψηλόν τι ὅρος περισκοπεῖν.
ΧΑΡ. Οἶσθα, ὦ Ἐρμῆ, ἀπὲρ εἶωθα λέγειν ἐγὼ πρὸς ὑμᾶς,
ἐπιιδαν πλώμεν; ὁπόταν γὰρ τὸ πνεῦμα καταγίρσιν
5 πλάγια τῇ ὁδῷ ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἀρθῇ, τότε
ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν * ὁθόνην γαῖλαι, ἡ ἐν-
δυναι ὀλίγον τῷ † ποδῶς, ἡ συνεκδραμεῖν τῷ πνεύματι.
Ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακλεύομαι ὑμῖν· αὐτὸς
γὰρ εἰδέναι τὰ βελτίω. Κατὰ ταῦτα δὲ καὶ σὺ πρᾶττε, 10
ὁπόσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γιγνῶν. Ἐγὼ
δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδῆμαι, πάντα πει-
θόμενος κελεύομί σοι. ἘΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ
εἶσομαι τί ποιητέον, καὶ ἐξυρῶ τὴν ἱκανὴν σκοπὴν. Ἀε'
ἐν ὁ Καύκασος ἐπιτήδειος, ἡ ὁ Παρνασσὸς ὑψηλότερος, ἡ 15
ἀμφὸν ὁ Ὀλυμπος ἐκκεῖνοι; καὶ τοι ἐ φαῦλόν τι ἀνιμνήσθην
ἐς τὸν Ὀλυμπον ἀπιδόν· συγκαμῶ δὲ τι καὶ ὑπεργῆσαι καὶ
σὶ δεῖ. ΧΑΡ. Πρὸς γὰρ ὑπεργῆσαι γὰρ ὅσα δυνατόν.
3. ἘΡΜ. Ὡμῆρ * ὁ ποιητὴς φησι τὸς † Ἀλκίως υἱίας,
δύο καὶ αὐτὸς ὄντας ἔτι παῖδας, ἐδιλησάμην ποτε τὴν Ὀσ- 20
σαν ἐκ βάθρων ἀνασπάσαιας, ἐπιθῆναι τῷ Ὀλύμπῳ, εἶ-
τα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξιν οἰο-
μένης καὶ πρόσδεσιν πρὸς τὸν ἑρᾶνόν. Ἐκείνῳ μὲν ἔν τῷ
μυρακίῳ (ἀτασθαλῶ γὰρ ἦν) δικας ἐτίσασθαι. Νῦν δὲ
(ἐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βελεύομεν) τί ἐχ' οἰκο- 25
δομεῖν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδῶσαι ἐπ' ἀλλήλα
τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρῃ ἀκριβεῖν τὴν σκοπὴν;
ΧΑΡ. Καὶ δυνήσομεθα, ὦ Ἐρμῆ, δὴ ὅστις ἀναθίσθαι,
ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν; ἘΡΜ. Διὰ τίδ' ἐκ αὐ-
30 ὦ Χάρων; ἡ ἀξιοῖς ἡμᾶς ἀγινεῖν εἶναι τοῖς βριφυλλίοις
ἐκείνοις; καὶ ταῦτα, θεὸς ὑπερχοῖας; ΧΑΡ. Οὐκ· ἀλ-
λὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλουργίαν ἔχειν.
ἘΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἰ, ὦ Χάρων, καὶ ἡγεῖται
ποιητικῶς. Ὁ δὲ γυνάδας Ὀμηρος ἀπὸ δυοῖν γίχων αὐ-

* ὁθόνην γαῖλαι.] *To furl the Sail.*

† ποδῶς.] Πῶς is used to signify that *Rope*, by which the lower Corner of a Sail is man-
aged, called, in *English*, the

Sheet. The *Latins* also called this *Rope*, *Pes* :

Una omnes fecere pedem —
Virg. Æn. v.

† Ἀλκίως υἱίας.] *Otus and Erbiales.*

τίκα ἡμῖν ἀμείνων ποιήσῃ τὸν ἕραιον, ἵτω ῥαδίως συλ-
 -θῇς τὰ ὄρη. Καὶ θαυμάζω ἱ σοὶ ταῦτα τεράτια εἶναι
 -δοκί, τὸν Ἀτκάλα δηλαδὴ εἶδεν, ὃς τὸν πόλον αὐτὸν εἰς
 -ὦν φέρι, ἀνέχων ἡμᾶς ἀπαίλας. Ἀκείνῃς δὲ ἴσως κ' τῷ
 5 ἱμῷ ἀδελφῷ περὶ, τῷ Ἡρακλίῳ, ὡς διαδέξαιτό ποτε αὐ-
 -τὸν ἐκεῖνον τὸν Ἀτκάλα κ' ἀναπαύσειι πρὸς ὀλίγον τῷ
 -ἄχθῃ, ὑποθῇς ἑαυτὸν φορτίῳ. ΧΑΡ. Ἀκῶν κ' ταῦτα.
 -Εἰ δὲ ἀληθὴ ἐστὶ, σὺ ἂν, ὦ Ἑρμῇ, κ' οἱ ποιηταὶ εἰδῇτε.
 ΕΡΜ. Ἀληθέατα, ὦ Χάρων, ἡ τίς γὰρ ἵκα σοφοὶ
 10 αἰσδρῇ; ἱψιόδοσθ' ἂν; — Ὡς ἀναμώχλυνώμην τὴν Ὀσσαν
 -πρῶτον, ὥσπερ ἡμῖν ὑφηνεῖται τὸ ἐπ' κ' ὁ ἀρχιτίκτων
 Ὀμηρῷ,

Αὐτὰρ ἐπ' Ὀσση Πήλιον εἰσοσίφύλλον.

— Ὅρᾳς, ὥπως ῥαδίως ἄμα κ' ποιητικῶς ἐξεργασάμεθα;
 15 φέρις ἐν ἀνάδᾳ ἴδω, ἡ κ' ταῦτα ἱκανα, ἡ ἱποικοδομῇν ἴτι
 -δήσοι. — Παπαί· κάτω ἴτι ἱσμέν ἐν τῇ ὑπὸ ῥείᾳ τῷ ἕραιῳ
 -ἀπὸ μὲν γὰρ τῶν ἰώνων, μόγις Ἰωνία κ' Λυδία φαίνεται.
 Ἀπὸ δὲ τῆς ἱσπέρας, ἑπλὶον Ἰταλίας κ' Σικελίας. Ἀπὸ
 -δὲ τῶν ἀργείων, * τὰ ἐπὶ ταῖς τῷ Ἰγρῷ μόνα. Κακιδεῖ
 20 ἡ Κρήτη ἑπ' ὅταν σαφῶς. Μετακινήτῃ ἡμῖν, ὦ πορθμεῦ,
 κ' ἡ Οἶτη, ὡς εἰσκειν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ.
 -Οὕτω ποιῶμεν· ἔρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ
 -ἔργον, ἀπομνησκύοις περὶ τῷ πιδανῷ, εἴτα σὺ καταρ-
 -ξίφθῃς αὐτῷ πικρᾷ τῆς Ὀμήρου οἰκοδομητικῆς πειρα-
 25 δῶμεν, ξυληρίβῃς τῶν κρανίων. ΕΡΜ. Θάρρει, ἀσφαλῶς
 γὰρ ἔξει ἀπαίλα· μετατίθει τὴν Οἶτην, ἐπικυλιδίσθω κ'
 ὁ Παρνασσός. Ἴδὲ ἱπάνοιμι αὐθις. Εὐ ἔχει, πάσα ὄρω.
 Ἀνάβαινε ἤδη κ' σὺ. ΧΑΡ. Ὅριξον, ὦ Ἑρμῇ, τὴν χεῖρα·
 ἑ γὰρ ἐπὶ μικρὰν με ταύτην τὴν μηχανὴν ἀναβιβάζεις.
 30 ΕΡΜ. Εἴγι μὲν ἰδεῖν ἰδίλεις, ὦ Χάρων, ἀπαίλα, ἐκ τῇ δὲ
 -ἄμφω, κ' ἀσφαλῇ, κ' φιλόθιάμονα εἶναι. Ἀλλ' ἔχε με
 -τῆς δεξιᾶς, κ' φείδε μὴ κατὰ τῷ ὀλισθηρῷ πατιῖν. Εὐγὶ
 -πυλῆλυθας κ' σὺ. Καὶ ἐπείπερ δικόρυμῳ ὁ Παρνασσός
 -ἐστὶ, μίαν ἑκάτερθε ἄκραν ἐπιλαβόμενοι, καθιζώμεθα. Σὺ
 35 δὲ μοι ἤδη ἐν κύκλῳ περιελίπων ἐπισκοπεῖ ἀπαίλα.

* τὰ ἐπὶ ταῖς τῷ Ἰγρῷ.]
 The Places upon these hither-
 Parts of the Ister; that is,
 "next to him as he stood."
 For the Article ὁ, with the Syl-

lable δὲ, as ὅδε, ἧδε, τόδε,
 is generally, as *Strepbanus* ob-
 serves, taken demonstratively
 like ἐπ' κ'; as, ἐν τῇδε τῇ
 πόλει, in hac urbe.

4. ΧΑΡ. Ὁρῶ γῆν πολλήν κ' * λίμνην τινὰ μεγάλην περιέριψαν, κ' ὄρη, κ' ποταμούς, τῷ Κωκυτῇ, κ' Πυριφλεγίδοι⁹ μείζοντας κ' ἀνθρώπους πάνυ σμικρὰς, καὶ τινὰς φωλεὰς αὐτῶν. ΕΡΜ. Πόλεις ἱκεῖναι εἰσιν, ὅς φωλεὰς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἐρμῆ, ὡς ἔδιν ἡμῖν πύ- 5
πρακται; ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Καφαλίᾳ, κ' τὴν Οἶτην, κ' τὰ ἄλλα ὄρη μετεκινήσαμεν. ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τῷ ὑψηλῷ ὄρῳ. Ἐκυλόμην δὲ ἡ πόλις, κ' ὄρη αὐτὰ μόνον, ὥσπερ ἐν γρα-
φαῖς ὄραν, ἀλλὰ τὸς ἀνθρώπους αὐτὰς, κ' ἅ πρᾶττις, κ' 10
οἶα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐβύχων εἰδὼς γιγνώσκω, κ' ἤρεν με, ὅ, τι γιγνώσκω. Ἀκούσας γὰρ τινος ἡσθην ἐς ὑπερβολήν. ΕΡΜ. Τί δὲ τῷτ' ἦ; ΧΑΡ. Ἐπὶ δεῖπτον οἶμαι κληθεὶς ὑπὸ τινος τῶν φίλων, “ Ἐς τὴν ὑφ' ἡμῶν
“ μάλιστα ἤξω,” ἔφη, κ' μετὰξὺ λέγοντο ἀπὸ τῷ τέγε 15
κεραμῖς ἐπιπιεσῶσα, ἔκ οἷδ' ὅτε κινήσαντο, ἀπέκτινεν αὐ-
τόν. Ἐγέλασα ἔν ἐκ ἐπιτελέσαντο τὴν ὑπόσχισιν. Ἐοικα δὲ κ' νῦν ὑποκαταβήσοισθαι, ὡς μᾶλλον βλέπομαι κ'
ἀκούομαι. ΕΡΜ. Ἐχ' ἀτρέμας κ' τῆτο γὰρ ἐγὼ ἰάσο-
μαί σοι, κ' ὀξυδερκέατον ἐν βραχεὶ ἀποφανῶ, παρ' Ὀμή- 20
ρου τινὰ κ' πρὸς τῆτο ἐπωδὴν λαβών. Καίτιδαι ἐπὶ τὰ
ἔπη, μέμνησο μηκέτι ἀμύλυνά τειν, ἀλλὰ σαφῶς πᾶσιλα ὀρέξαι.
ΧΑΡ. Λίγε μόνον. ΕΡΜ.

Ἀχλὺν δ' αὐ τοὶ ἀπ' ὀφθαλμῶν ἔλουν ἢ περὶ ἐπῆν,

Ὅφρ' εὖ γνώσκῃς ἡμῶν θεὸν ἠδὲ κ' ἄνδρα.

25

ΧΑΡ. Τί εἶπες; ΕΡΜ. Ἦδη ὄρας; ΧΑΡ. Ὑπερφυῶς γε. Τυφλὸς ὁ Λυγκιεύς ἱκεῖν, ὡς περὶ ἐμέ· ὥς σὺ τὸ ἐπὶ τῷτῳ προδιδασκί με, κ' ἀποκρίναι ἐρωτῶντι. Ἀλλὰ βάλαι κατὰ τὸν Ὀμηρον παγὰ ἱρωμαί σε, ὡς μάθης ἔδ' αὐτὸν ἀμειλῇ ὅλῃα με τῶν Ὀμήρων; ΕΡΜ. Καὶ πόθιν σὺ ἔχεις τι 30
τῶν ἱκεῖν εἰδέναι, ναύτης αἰὲ κ' πρόσκυπτος ὢν; ΧΑΡ. Ὅρας; οὐδὲν σικὸν τῆτο ἐς τὴν τέχνην· ἐγὼ δὲ ὁπότῃ δια-
πρόσθημι αὐτὸν ἀποθανόντα, πολλὰ ἐκψυγνύω ἀκούσας, ἰνὼν ἔτι μέμνημαι. Καὶ τοι χιμῶν ἡμᾶς ἡ μικρὸς τότε κατέλαβεν. Ἐπεὶ γὰρ ἤρξατο εἶδιν ὑπ' αὐτῶν αἰσιῶν τινὰ 35

* λίμνην τινὰ.] *Charon, very naturally, calls the whole Ocean a Kind of a Lake, because he never had seen any larger Extent of Water than that of*

the Stygian Lake, or the other Rivers of Hell. They were, in all, fix: — Styx, Acheron, Phlegethon, Lethe, Cocytus, Aver-

ni.

ΧΑΡ.

ῥῶδην τοῖς πλείουσιν, “ * Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νε-
 “ φίλας, καὶ ἰτάραξε τὸν πόντον, ὥσπερ τορύνῃ τινα
 ἰμβάλων

* Ὡς ὁ Ποσειδῶν, &c.] I can make little Sense of this Language down to ναῦν, inclusive, as it stands, both here, and in the best Editions: For the third καὶ downward, instead of coupling a Verb to what goes before, as the former καὶ's have done, unnaturally subjoins the Participle κυκλῶν to θύελλας ὠρόθυσι; so that κυκλῶν is not only absurdly used, in that Respect, but also made a Nominative Case, to which there is no Verb, in the Sentence, either expressed, or understood. To this is added the Inconsistency of making ὑπὸ τῶν ἱπῶν to depend upon κυκλῶν, while κυκλῶν is referred to Ποσειδῶν above, as if Neptune had confused the Sea with the Verses spoken by Homer. — The Reading κυκλῶν ἰκύκῃσι, and Understanding ὑπὸ τῶν ἱπῶν, as following ἰμπεσιῶν in the Sense, would make jost Language and Sense of the Whole. Yet, I fear, that would be doing too great a Violence to the Text, because the Alteration, from κυκλῶν to ἰκύκῃσι, would be taking too much Liberty. But, by throwing the Parts of the Sentence into the following Form, which I have presumed to follow, in my Translation, I find they will make both Sense and Grammar, without altering one Word: Which makes it, in some Sort, probable, that they might have been misplaced, in

the Transcribing. I, therefore, read it thus: Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφίλας, καὶ πάσας τὰς θύελλας ὠρόθυσι, καὶ ἰτάραξε τὸν πόντον, ὥσπερ τορύνῃ τινα ἰμβάλων τὴν τριάναν, καὶ ἄλλα πολλὰ κυκλῶν τὴν θάλασσαν ὑπὸ τῶν ἱπῶν, χειμῶν ἄφνω καὶ γνόφῳ ἰμπεσιῶν, ὀλίγη δὲν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my Translation. And I am the more induced to think, this might have been the original Position of the Text, because it makes the several Incidents to follow one another, in the Order of Nature; for it puts the Gathering of the Clouds, first; next to that, the Raising of the Storms; and, then, the Confusion of the Sea. But, lest I should seem to have gone too far, not only in altering the Position, but also in substituting my own Translation, I shall, for the Reader's Satisfaction, here, set down the vulgar Translation of the whole Period, Word for Word; which is as follows: — “ Etenim,
 “ postquam cantilenam quan-
 “ dam navigantibus non ad-
 “ modum prosperam neque
 “ salutarem fuisset auspicatus,
 “ carminum vi impulsus Nep-
 “ tunus, & nubes convocavit,
 “ atque tridente velut toryna
 “ instrumento, quo in olla a-
 “ liquid teritur & agitur in-
 “ ter coquendum) injecto, cum
 “ fluctuum procillas excitavit,
 “ tum aliis multis turbis uni-
 “ versum miscebat mare, adeo
 “ ut

“ ἰμβραλὼν τὴν τρεῖαιναν, καὶ πᾶσας τὰς θυέλλας ὠρόθυσι,
 “ καὶ ἄλλα πολλὰ κυκλῶν τὴν θαλάσσαν,” ὑπὸ τῶν ἐπῶν,
 χιμαλὸν ἀφ’ω καὶ γνόφῳ ἱμπισσιν, ὀλίγῃ διὺ περιέτριψιν
 ἡμῖν τὴν ναῦν. Ὅτ’ ἐπεὶ καὶ ναυτίαςας ἐκίπῃ ἀπήμιση
 τῶν ῥαψοδῶν τὰς πολλὰς * αὐτῇ Σκύλλῃ, καὶ Χαρυβδί, 5
 καὶ Κυκλωπι. ἘΡΜ. Οὐ χαλεπὸν ἔν’ ἢ ἐκ τοσούτου ἱμέτε
 ὀλίγα † γυν διαφυλάττειν.

XAP. Εἰπὶ γὰρ μοι·

Τίς γὰρ ὅδ’ ἐστὶ πᾶχις ἄνθρωπος ὃς τίς μίγας τίς,

Ἐξοχῶ ἀνθρώπων κεφαλὴν ἢδ’ εὐρέας ὤμους;

10

ἘΡΜ. Μίλων ἔστ’ ὁ ἐκ Κρότωνος ἀθλητής. Ἐπιπροϋ-
 σι δ’ αὐτῶν οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμεν φέροι δια-
 τῆ γαδὶς μίσθ. XAP. Καὶ πόσῳ δικαιοτέρων ἂν ἱμέ, ὦ
 Ἐρμῇ, ἱπαινοῖν, ὅς αὐτόν σοι τὸν Μίλωνα μίλ’ ὀλίγον ξυλ-
 λαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅπόταν ἤκη πρὸς ἡμᾶς 15
 ὑπὸ τῆ ἀμαχωτάτης τῶν ἀνταγωνιστῶν καταπαλασσοδὶς τῆ
 θανάτου, μηδὲ ξυνοῖς ὅπως αὐτὸν ὑποσκελίζῃ. Κατὰ οἰ-
 μώζεται ἡμῖν δηλαδὴ μεμνημένῳ τῶν γεφύρων τέτων, καὶ
 τῆ κρύου. Νῦν δὲ μίγα φρονεῖ θανυμαζόμενῳ περὶ τῆ τῆ
 ταύρου φορᾶ. Τίς ἔν’ οἰθῶμεν; Ἄρα † ἐλπίζειν αὐτὸν || καὶ 20
 τιθνηξέσθαι ποτε; ἘΡΜ. Πόθεν ἐκείνῳ θανάτου νῦν μνη-
 μονεύσειν ἂν ἐν ἀκμῇ τοσαύτῃ; XAP. Ἐὰ τῶτον ἔκ εἰς
 μακρὰν γέλωτα ἡμῖν παρέξοις, ὅπότ’ ἂν πλῆθ, μηδὲ ἐμ-
 πίδα, ἔχ’ ὅπως ταῦρον ἐτι ἄρασθαι δύναμει.

“ ut parum abfuerat, quin
 “ tempestas, quæ una cum
 “ densa caligine imminabat,
 “ navem nobis subvertisset.”—
 The *English Translation*, by
 Mr. *Caspius*, runs much in the
 same wide Way.

* αὐτῇ Σκύλλῃ, &c.] Per-
 haps, the Meaning is, “ that
 “ he vomited out many of his
 “ Rhapsodies along with Scylla
 “ and Charybdis, &c.” that is,
 “ along with his Descriptions
 “ of these;” which Meaning
 I prefer.

† γυν.] Though this Parti-
 cle be, in the best Editions,
 yet I see no Use of it, here,

since ἔν’ goes, a little before.

† ἐλπίζειν.] *Stephanus* shews,
 that ἐλπίζω is sometimes taken,
 in malam Partem, as in this
 Place. And the Figure Cata-
 chresis warrants it.

|| καὶ.] This Particle, here,
 seems very odd. I know not,
 how it comes in, except by un-
 derstanding the Sentence, thus :
 “ Is it; that he expects to die
 “ also ? (That is) Must we
 “ think, that he expects to be,
 “ at any Time, concerned with
 “ Death too, as he is, at pre-
 “ sent, engaged in the Affairs
 “ of this Life ?”

5. Σὺ δέ μοι ἐκείνο εἰπὶ, Τίς τι ἄρ' ὄδ' ἄλλοι ὁ σιμ-
 νὸς αὐτὸς; ἔχ' Ἑλλήν ὡς εἰσικεν, ἀπὸ γυνὴ τῆς γολῆς. ἙΡΜ.
 Κῦρος, ὃ Χάρων, ὁ Καμβύσης, ὃς τὴν ἀρχὴν πάσαι Μή-
 δων ἰχόντων, νῦν Περσῶν ἤδη ἰποῖσιν εἶναι. Καὶ Ἀσ-
 5 σερῶν ἡγαγῶ. ἔτι ἐκράτησε, καὶ Βαβυλῶνα παρετήσατο.
 καὶ νῦν ἱλασίοντι ἐπὶ Λυδίας εἰσικεν, ὡς καθελὼν τὸν Κροῖ-
 σον, ἄρχοι ἀπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ πῶ ποτε κα-
 κῆνός ἐστιν; ἙΡΜ. Ἐκίσσε ἀπόβλεψον εἰς τὴν μεγάλην
 ἀκρόπολιν τὴν τὸ τριπλὴν τεῖχος. Σάρεδς ἐκίῃναι. Καὶ
 10 τὸν Κροῖσον αὐτὸν ὄρας ἤδη ἐπὶ κλίνης χρυσῆς καθήμε-
 νον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον; βέλει ἀκούσασθαι
 αὐτῶν ὃ, τι καὶ λέγῃσι; ΧΑΡ. Πάνυ μὲν ἔν.—ΚΡΟΙΣ.
 “Ὡ ξένε Ἀθηναῖε (εἶδες γάρ με τὸν πλῆτον, καὶ τὰς θη-
 “σαυρὰς, καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην
 15 “πολυτέλειαν) εἰπέ μοι τίνα ἡγῇ τῶν πάντων ἀνθρώπων
 “εὐδαιμονίστατος εἶναι.” ΧΑΡ. Τί ἄρα ὁ Σόλων εἰρεῖ;
 ἙΡΜ. Θάρρεν. Οὐδὲν ἀγνὺς, ὦ Χάρων. ΣΟΛ. “Ὡ
 “Κροῖσι, ὀλίγοι μὲν εὐδαιμόνες. Ἐγὼ δὲ ἂν οἶδα, Κλέ-
 “οβιν, καὶ Βίτωνα ἡγῆμαι εὐδαιμονίστατες γενέσθαι, τὰς
 20 “τῆς ἱερείας παῖδας.” ΧΑΡ. Τῆς Ἀργόθεν φησὶν ἔτι,
 τὰς ἅμα πρῶν ἀποθανόντας, ἐπὶ τὴν μητέρα ὑποδύντες
 εἰλκυσαν ἐπὶ τῆς ἀπῆνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ.
 “Ἐγὼ. Ἐχέτωσαν τὰ πρῶτα ἐκείνοι τῆς εὐδαιμονίας.
 “Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τίλλος ὁ Ἀθηναῖος,
 25 “ὃς εὖ τι εἶδω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.
 “Ἐγὼ δὲ, κάθαρχμα, ὅ σοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ.
 “Οὐδέποτε οἶδα, Κροῖσι, ἢ μὴ πρὸς τὸ τέλος ἀφίκηται τῷ
 “βίῳ ὁ γὰρ θάνατος ἀκριβὲς ἐλεγχος τῶν τοιούτων, καὶ τὸ
 “ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιῶναι.” ΧΑΡ. Κάλ-
 30 λιστα, ὦ Σολων, ὅτι ἡμῶν ἐκ ἐπιλήθησαι, * ἀλλὰ τὸ πορ-

* ἀλλὰ τὸ πορδαμῖον, &c.] It seems to me strange Language to say, “That the Boat should be the Judgment.” Nay, I doubt but it is Nonsense. Therefore, κρίσις must, here, signify κριτήριον, “that by which we can form a true Judgment of any Thing,” which I mean by *Examen*, in my Translation; though it is much to be doubt-

ed, whether κρίσις hath ever, elsewhere, been taken, even in this Sense. *Gravius* renders the Whole, thus: “Sed cymbam ipsam existimas esse ubi de talibus judicium fieri necesse sit.” But how can κρίσις signify, in his Way, “Locus ubi judicium fieri possit,” without straining it very hard?

Θμίον αὐτὸ ἀξιοῖς γινέσθαι τὴν περὶ τῶν τοιούτων κρί-
σιν.

6. Ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει; ἢ τί καὶ
ἐπὶ τῶν ὤμων φέρει; ἘΡΜ. Πλίνθους τῶ Πυθίῳ χρυσᾶς
ἀνατίθεισι, μισθὸν τῶν χρησμῶν, * ὅφ' ὃν καὶ ἀπολεῖται 5
μικρὸν ὑστερον. Φιλόμαντις δὲ ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεί-
νο γὰρ ἐστὶν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποσπᾷ τὸ ὑπαχρον
μετ' ἐρυθρήματος· οὖν γὰρ πρῶτον εἶδον, ἀκύναι αἱ. ἘΡΜ.
Ἐκείνο, ὃ Χάρων, τὸ αἰοῖδιμον ὄνομα, καὶ περιμάχητον.
ΧΑΡ. Καὶ μὴν ἔχ' ὁρῶ ὃ, τι ἀγαθὸν αὐτῷ πρῶσις, εἰ 10
μὴ ἄρα τῆτο μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.
ἘΡΜ. Οὐ γὰρ εἶσθα ὅσοι πόλεμοι διὰ τῆτο, καὶ ἐπιβουλῆ,
καὶ ληστῆρια, καὶ ἐπιτορκίαι, καὶ φόνοι, καὶ δισμά, καὶ πλῆς
μακρὸς, καὶ ἱμπορίαι, καὶ θαλίαι. ΧΑΡ. Διὰ τῆτο, ὃ
Ἐρμῆ, τὸ μὴ πολὺ τῆ χαλκῆ διαφέρει; οἶδα γὰρ τὸν 15
χαλκόν, ὅσον ὡς οἶσθα παρὰ τῶν καταπλεόντων ἐκάστῃ
ἐκλέγων. ἘΡΜ. Ναί. Ἀλλ' ὁ χαλκὸς μὲν πολὺς· ὥς ἢ
πάνυ σπουδάζεται ὑπ' αὐτῶν τῆτον δι' ὀλίγον ἐκ πολλῆ τῆ
βάθους οἱ μεταλλεύουσις ἀνορύττεσι. Πλὴν, ἀλλ' ἐκ τῆς
γῆς, καὶ ἔστω, ὥσπερ ὁ μόλις ὅστω, καὶ τάλλα. ΧΑΡ. Δει- 20
νὴν τινα λέγεις τῶν ἀνθρώπων τὴν † ἀβελτερίαν, οἱ τοσῶτον
ἔρωτα ἐρῶσιν, ὡχρεῖ, καὶ βαρίως κτήματῶ. ἘΡΜ. Ἀλλ'
ὃ Σόλων γὰρ ἐκεῖνῶ, ὃ Χάρων, ἐρᾷ αὐτῇ φαίνεται, ὡς ὁρᾷς.
Καταγαλᾷ γὰρ τῆ Κροίσου καὶ τῇ μεγαλυχίας τῆ βαρ-
βάρῃ. Καὶ μοι δοκεῖν ἔρεσθαι τι βέλτεται αὐτόν. Ἐπα- 25
κρίσομεν ὦν.

7. ΣΟΛ. Εἰπέ μοι, ὃ Κροῖσι, οἷς γὰρ τι διῶσθαι
τῶν πλίνθων τέτων τὸν Πυθιον; ΚΡΟΙΣ. Νῆ Δί' ἢ
γὰρ ἐγὼ αὐτῷ ἐν Δελφοῖς ἀνάθημα ἔδην τοιούτου. ΣΟΛ.

* ὅφ' ὃν καὶ ἀπολεῖται.]
I know not, how these Oracles
could destroy Cræsus, except it
was by giving him Hopes, or
Assurances, that no Attempt
upon him; or his Kingdoms,
should succeed: And, no Doubt,
but that, by such Suggestions,
they often flattered Kings, who
sent them great Presents. —
Here also, καὶ stands only: And,
perhaps, here too, the Meaning
is, "That these Oracles not

"not only engage him, at pre-
sent, but shall, also, be the
Cause of his Death, by
making him too secure."
Or, perhaps, rather, thus, "He
hath lost his Gold by these
Oracles, and, in a little Time,
he shall, also, lose his Life
by them."
† ἀβελτερίαν.] Ἀβίλτερος
(i. e. ὁ τὸ βέλτερον ἢ βελ-
τίον μὴ γινώσκων) signifies a
Fool. Steph.

- “ Οὐκ ἔν μακάριον οἷσι τὸν Θεὸν ἀποφαίνειν, εἰ κλήσαιο
 “ ἐν τοῖς ἄλλοις, καὶ πλίνθες χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ
 “ ὅ; ΣΟΛ. Πολλὴν μοι λέγεις, ὦ Κροῖσι, πνίαν ἐν τῷ
 “ ἔρανῳ, εἰ ἐκ Λυδίας † μεταγίλλισθαι τὸ χρυσίον διή-
 5 “ σαι αὐτὲς, ἢ ἐπιθυμήσωσι. ΚΡΟΙΣ. Πῶ γὰρ τοσούτῳ
 “ ἂν γένοιτο χρυσὸς ὅσῳ παρ’ ἡμῖν; ΣΟΛ. Εἰπὶ μοι,
 “ σίδηρῳ δὲ φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάντι τι.
 “ ΣΟΛ. Τῷ βελτίονῳ ἄρα ἰνδιῆς ἐστὶ. ΚΡΟΙΣ. Πῶς ἀ-
 “ μείνων ὁ σίδηρος χρυσίῳ; ΣΟΛ. ‡ Ἦν ἀποκρίνη μηδὲν
 10 “ ἀγανακτῶν, μάθοις ἂν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.
 “ ΣΟΛ. Πότεροι, ἀμείνως οἱ σώζοντίς τινας, ἢ οἱ σωζό-
 “ μνοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδὴ. ΣΟΛ.
 “ Ἀρ’ ἔν ἢ Κῦρος, ὡς λογοποιῆσίν τινες, ἐπὶ τῇ Λυδοίς,
 “ χρυσᾶς μάχαιρας σὺ ποιήσῃ τῷ γεατῷ, ἢ ὁ σίδηρος
 15 “ ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδὴ. ΣΟΛ.
 “ Καὶ εἴγε μὴ τῆτον παρασκευάσαιο, οἷχοιτο ἂν σοι ὁ
 “ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφῆμι,
 “ ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἔν ἔτω ταῦτα.
 “ Φαίη δὲ ἔν ἀμείνω τὸν σίδηρον ὁμολογᾶν. ΚΡΟΙΣ. Οὐκ-
 20 “ ἔν καὶ τῷ Θεῷ κελεύεις σιδηρᾶς πλίνθες ἀνατιθεῖναι με,
 “ τὸν δὲ χρυσὸν ὀπίσω αὐτίς ἀνακαλιῖν; ΣΟΛ. Οὐδὲ σι-
 “ δῆρον ἐκείνός γε διήσεται· ἀλλ’ ἢ τι χαλκὸν, ἢ τι χρυ-
 “ σὸν ἀναθής, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον ἔσῃ ἀνα-
 “ τιθεικώς, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς ἢ
 25 “ τινὶ τυράνῳ ληστῇ· τῷ δὲ Θεῷ ὀλίγον μίλει τῶν σῶν χρυ-
 “ σοποιῶν. ΚΡΟΙΣ. Αἰεὶ σύ με τῶ πλάτῃ προσπολιμαῖς,
 “ καὶ φθονεῖς.” ἘΡΜ. Οὐ φέρεῖ ὁ Λυδὸς, ὦ Χάρων, τὴν
 “ παρέρσησιν, καὶ τὴν ἀληθείαν τῶν λόγων· ἀλλὰ ξίνον αὐτῷ
 “ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος ἔχ’ ὑποπλήσσων, τὸ δὲ
 30 “ παρισάμενον ἰλευθέρως λέγων. Μιμνήσεται δ’ ἔν μικρὸν
 “ ὑγίρον τῷ Σόλωνος, ὅταν αὐτὸν διή ἀλόντα ἐπὶ τὴν πυρᾶν
 “ ὑπὸ τῷ Κῦρῳ ἀναχθῇ· ἤκουσα γὰρ τῆς Κλωθῆς πρῶτον
 “ ἀναγινωσκούσης τὰ ἐκάστῳ ἐπικεικλωσμένα. Ἐν οἷς καὶ ταῦτ’
 “ ἐγγράφω, “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κῦρῳ, Κῦρον δὲ αὐ-
 35 “ τὸν ὑπ’ ἐκείνῳ τῆς Μασσαγίτιδος ἀποθανεῖν.” Ὁρᾶς

† μεταγίλλισθαι.] Mit-
tare-qui-adebant. Stepb.

‡ Ἦν ἀποκρίνη.] If you
would argue. See the Notes
upon Dial. xxvi.

* παρισάμενον.] Ut πα-
ρισάσθαι dicitur pro in mentem
venire, ita παρισάμηναι pro men-
ti alicujus indere. Stepb.

τὴν Σκυθίδα τὴν ἐπὶ τῷ ἴππῳ τῷ λυκῷ ἐξελάνυσαν;
 ΧΑΡ. Νῆ Δία. ἘΡΜ. Τώμυρις ἐκίνη ἐγὼ καὶ τὴν κε-
 φαλήν γε ἀποτιμῶσα τῷ Κύρῳ αὐτῇ ἐς ἀσπὸν ἐμβαλεῖ πλή-
 ρη αἵματό. Ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτῆς τὸν νιανίσκου;
 Καμβύσης ἐκινῶς ἐστίν. Οὗτος βασιλεύσει μετὰ τὸν πα-
 τέρα, καὶ μυρία * σφαλεῖς ἐν τῇ Λιβύῃ καὶ Αἰθιοπία, τὸ
 τιλευταῖον μανὶς ἀποθανήται, ἀποκλείνας τὸν Ἀπῖν. ΧΑΡ.
 Ὡ πολλῷ γίλωτος. Ἀλλὰ νῦν τίς ἀν αὐτῶς προσβλέψῃ
 ὅπως ὑπερφρονήτας τῶν ἄλλων; ἡ τίς ἀν πιστεύσει, ὡς
 μετ' ὀλίγον ὅτος μὲν αἰχμάλωτος ἔσται, ὅτος δὲ τὴν κεφα-
 λὴν ἔξει ἐν ἀσπρῷ αἵματι;

8. Ἐκινῶς δὲ τίς ἐστίν, ὃ Ἐρμῆ, ὁ τὴν πορφύραν ἐφι-
 γρίδα ἐμπροσθημένος, ὁ τὸ διαδήμα, ὃ τὸν δακτύλιον ὁ
 μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατιμών,

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δὲ τίς εὐχεται εἶναι; 15
 ἘΡΜ. Εὐγε † παρωδεῖς, ὃ Χάρων ἀλλὰ † Πολυκράτην
 ὁρᾷς τῶν Σαμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ
 καὶ ὅτῃ αὐτὸς ὑπὸ τῷ παρσιῶτι οἰκέτῃ Μαιανδρίῳ προ-
 δοθεῖς Ὀροίτῃ τῷ σατράπῃ, || ἀνασκολοπισθήσεται, ἄθλι-

* σφαλεῖς.] Properly, *trip-
 ped up*. Hence, it is used to
 signify a Person *overthrown in-
 his-Project*. I, therefore, ren-
 der it, *inceptis-frustratus*. The
 Part of *Cambyses's* History, here,
 alluded to, is that of his having,
 first, destroyed the Temple of
Apis, and the other *Egyptian*
 Gods, and, th'n, sent a great
 Army to *Libya*, to demolish the
 famous Temple of *Ammon*;
 which Army was intirely lost,
 in the sandy Deserts of that
 Country, by which, he was
 σφαλεῖς, *overthrown in his Pro-
 jects*. See *Herod. Lib. ii.* and
Justin, Lib. i.

† παρωδεῖς.] Παρωδίῳ
 signifies to *make Verses*, in *Mi-
 tichry* of another Man's, for the
 Sake of *Humour*, which is what
 we call *Burlesquing*. So (as *Ste-
 phanus* shews) the first Line of
Homer's Odyssey hath, from

Ἄνδρά μοι ἔνιπι μῦσα
 πολύτροπον, —
 been *burlesqued* to

Ἄνδρά μοι ἔνιπι μῦσα
 πολύκροτον, —
 πολύτροπος signifying, *much
 versed in the Knowledge of the
 World*; but πολύκροτος, *much
 clapped, or applauded*. — The
Burlesque in, Νήσω ἐν ἀμφιρύτῃ
 — βασιλεὺς δὲ τίς εὐχεται
 εἶναι, seems to me to consist in
Charon's Patching up an intire
Verse, in *Homer's* Stile and
Manner, by joining two Scraps
 of *Homer's* own Poetry.

‡ Πολυκράτην.] See the
 Note to Πολυκράτης, in *Dial.*
 xxxii.

|| ἀνασκολοπισθήσεται.]
Palo-infixus-solletur. Steph.

ἐκπαιδῶν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῷ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθῆς ἐπὶ κλωσά. ΧΑΡ. Εὐγε, ὦ Κλωθοῦ γυνὴ καὶ αὐτὴς, ὥς βελτίστη, καὶ τὰς κεφαλὰς ἀπότημι, καὶ ἀνασκολλόμην, ὡς εἰδῶσιν ἄνθρωποι ὄντες. Ἐν τούτῳ δὲ ἐπαίρεισθαι, ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπίσ-
5 μνοι. Ἐγὼ δὲ γιλάσσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυνῶν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίην χρυσὴν κομίζοντας.

9. ἘΡΜ. Καὶ τὰ μὲν τέτων ὧδε ἔξει.—Τὴν δὲ πληθύν, ὦ Χάρων, ὄρας, τὴς πλείοντας αὐτῶν, τὴς πολεμῶντας, τὴς
10 δικαζομένους, τὴς γιωργῶντας, τὴς δανείζοντας, τὴς προσαι-
τῶντας; ΧΑΡ. Ὅρῳ ποικίλην τινὰ τύρην, καὶ μισθὸν ταρα-
χῆς τὸν βίον, καὶ τὰς † πόλεις γι αὐτῶν ἰοικυίας τοῖς
σμήσιον, ἐν οἷς ἅπας μὲν * ἰδὼν τι κέντρον ἔχει, καὶ τὸν
πλησίον κεντρεῖ. Ὀλίγοι δὲ τινες ὥσπερ σφήκις ἀγῶσι, καὶ
15 φέρουσι τὸν † ὑποδείξον. Ὁ δὲ περιπιτόμενος αὐτοὺς ἐκ
τ' ἀφανὲς ἔσθ' ὄχλος, — τίνες εἰσὶν; ἘΡΜ. Ἐλπίδες, ὦ
Χάρων, καὶ δέσματα, καὶ ἀνοίαι, καὶ ἡδοαί, καὶ φιλαργυρίαι,
καὶ ὄργαι, καὶ μίση, καὶ τὰ τοιαῦτα. Τέτων δὲ ἡ ἀγνοία
μὲν κάτω ξυναναμύεται αὐτοῖς· καὶ ξυμπολιεύεται γι νῆ
20 Δία, καὶ τὸ μῖσθον, καὶ ἡ ὄργη, καὶ ζηλοτυπία, καὶ ἀμαθία,
καὶ ἀπορία, καὶ φιλαργυρία. Ὁ φόβος δὲ καὶ ἐλπίδες ὑπὲρ
πάντων πιτόμενοι, ὃ μὲν ἐμπύπτων, ἐκπλήττει ἐνὸς, καὶ ὑποπ-
τήσουσιν ποιεῖ· αἰδ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρέμεναι,
ὅπότ' ἂν μάλιστ' οἴηται τις ἐπιλήψασθαι αὐτῶν, ἀναπ-
25 τάμεναι οἷχον, καὶ χηρότας αὐτὸς ἀπολιπῆσαι· ὅπερ καὶ
τὸν Τάνταλον κάτω πάσχειν ὄρας ὑπὸ τῷ ὕδατι. Ἦν
δ' ἀπεισίης, κατόψει καὶ μοίρας ἀνὰ ἐπικλωθῆσας ἐκάστω τὸν
† ἀτρακτὸν, ἀφ' ὃ ὕρτησθαι ξυμβέβηκεν ἀπαλίας ἐκ λεπ-

[πολὺς σμήσιον ἰοικυίας.]
The Meaning is, that the People
of the Cities are like Swarms of
Bees.

* ἰδὼν τι κέντρον.] Some
peculiar String; by which is
meant, that particular Way each
Man hath in hurting his Neigh-
bour, such as by Fraud, Treach-
ery, or Murder, &c. For
Men's different Dispositions di-
rect them to different Ways of
being wicked.

[† ὑποδείξον.] Debiliorem:
Ab ὑποδείματι, ego. Steph.

[† ἀτρακτὸν.] Not the Di-
staf, as some are apt to think,
but the Spindle.

— teretem versabat pollice
fufum. Ovid. and
— Dixit, Currit, fufis,
Virg.

Which cannot agree to Distaffs,
that are always fixed, having
whatever is to be spun tied upon
them.

τῶν νημάτων. Ὁρᾷ καθάπερ ἀράχινά τινα καταβαίνοντα
ἐφ' ἑκάστον ἀπὸ τῶν ἀτράκτων; ΧΑΡ. Ὁρῶ πᾶν λεπίδον
ἐκαστὴν νῆμα ἐπιπιπλεγμένον γε τὰ πολλά· τὸ μὲν ἐκεί-
νω, ἐκεῖνο δὲ ἄλλω. ΕΡΜ. Εἰκότως, ὦ Πορδμεῦ· εἰμαρ-
ται γὰρ ἐκείνῳ μὲν ὑπὸ τέτῳ φονεῦσθαι, τέτῳ δὲ ὑπ' ἄλ-
λῳ· καὶ κληρονομῆσαι γε τὸν μὲν ἐκεῖνον, ὅτε ἂν ἡ μικρό-
τερον τὸ νῆμα· ἐκεῖνον δ' αὖ τέτῳ· τοιόνδε γάρ τι ἡ ἐπι-
πλοκή δηλοῖ. Ὁρᾷ δ' ἂν ὑπὸ λεπίῳ κρεμαμένους ἅπαντας;
καὶ † ἕτος μὲν ἀνασπασθεὶς ἄνω μετέωρος ἐστὶ, καὶ μετὰ
μικρὸν καταπίσων, ἀπορῶραγνίῳ τῇ λίνῃ, ἐπιδαὶν μηκέτι
ἀνίσχῃ πρὸς τὸ βάρῳ, μέγαν τὸν ψόφον ἐργάσεται· ἕτος
δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πείσῃ, ἀψοφητὴ κεί-
νεται, μόγις καὶ τοῖς γείτοσιν ἐξακροδίῃ τῷ πλώματι.
ΧΑΡ. Πασιγίλοια ταῦτα, ὦ Ἑρμῆ.

10. ΕΡΜ. Καὶ μὴν εἴδ' ἐπιπῖν ἔχοις ἀνὰ κατὰ τὴν ἀξίαν
ὅπως ἐστὶ καταγέλασα, ὦ Χάρων· καὶ μάστιγα αἱ ἀνὰ στυ-
δαὶ αὐτῶν, καὶ τὸ μετὰ τῶν ἐλπίδων οἴχεσθαι, ἀναρ-
πάσθαι γινόμενους ὑπὸ τῇ βελτίστῃ θανάτῳ. Ἀγγελοὶ δὲ αὐ-
τῷ, καὶ ὑπερέταί μάλᾳ πολλοὶ, ὡς ὁρᾷ, † ἠπίαλοι, καὶ
πυρρτοὶ, καὶ φθόαι, καὶ περιπνευμονίαι, καὶ ξίφη, καὶ ληγῆ-
ρια, καὶ κώνειαι, καὶ δικασαί, καὶ τύραννοι, καὶ τέτων εἰδῶν
ὅλως αὐτὰς εἰσέρχεται, ἐς' ἂν εὖ πρᾶττωσιν. Ὅταν δὲ
σφαλῶσι, πολὺ τὸ “Ὀτλοτοῖ,” καὶ “Αἰ αἰ,” καὶ “Ὀμοὶ
μοὶ.” Εἰ δ' εὐδὺς ἐκ ἀρχῆς ἐνέοντο ὅτι θνητοὶ τί εἰσιν
αὐτοὶ, καὶ ὀλίγον τῶτον χρόνον ἐπιδημήσαντες τῷ βίῳ, ἀπί-
ασιν, ὥσπερ ἐξ οὐρατῶν, πᾶντα ὑπὲρ γῆς ἀφίεις, ἔχον-
τες ἂν σοφρονέστερον, καὶ ἥτιον ἠνῶντο ἀποθανόντες· νῦν δὲ εἰς
αἰὶ ἐλπίσαντες χρῆσθαι τοῖς παρῶσιν, ἐπιδαὶν ἐπιστᾶς ὃ
ὑπερέτης καλῇ, καὶ ἀπάγῃ, πιδῆσας τῷ πυρρῷ, ἢ τῇ
φθόῃ, ἀγανακτῶσι πρὸς τὴν ἀγωγὴν, ἢ ποτε προσδοκῶ-
σαντες ἀποσπασθῆσθαι αὐτῶν. || Ἡ, τί γὰρ ἔκ αὐ-

* ἐπιπλοχῇ.] I chuse to render this Word *Implexus*, the-
Tying on of the Threads upon the Heads of Mortals.

† ἕτος.] Meaning a *Great-
Man*; whose *Death* (as we are apt to say) makes a *great Noise*.

‡ ἠπίαλοι.] *Quotidian A-
guae*, in which (as I am well in-
formed) the Heat instantly suc-

ceeds the Cold; but in which (according to *Stephanus*) the Heat and Cold are felt, at the same Time. Ab ἡπιος, *mitis*.

|| Ἡ, τί, &c.] This Sen-
tence will prove obscure to Be-
ginners, if they do not carefully observe the explanatory Words, in the *Translation*.

ποιήσιν ἐκείνῳ, ὁ τὴν οἰκίαν σπυδῇ οἰκοδομῶμεν, καὶ
 τὴς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν, ἔξω τέλος
 αὐτῶν, ὁ δὲ, ἄρτι ἐπιθῶν τὸν ὄροφον, ἀπῖοι, τῷ κληρο-
 νόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μὴδὲ διητησας
 5 ἄθλιος ἐν αὐτῇ; Ἐκείνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρξεν
 παῖδα ἔτικεν αὐτῷ ἡ γυνή, καὶ φίλος διὰ τὸτο ἐγὼν, καὶ
 τέτομα τῷ πατρὸς τιθίμενος, εἰ ἠπίετο ὡς ἐπταίτης
 γινόμενος ὁ παῖς τιθηήσεται, ἄρα ἂν σοι δοκῇ χαίρειν ἐπ'
 αὐτῷ γινόμενῳ; ἀλλὰ τὸ αἶτιον, ὅτι τὸν μὲν εὐτυχῶτα
 10 ἐπὶ τῷ παιδὶ ἐκείνῳ ὄρᾳ, τὸν τῷ ἀθλητῷ πατέρα, τῷ
 Ὀλύμπια νικηκτότος· τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ
 παιδίον ἔχ' ὄρᾳ, εὐδὲ οἶδιν ἄφ' οἷας αὐτῷ κρόκης ἐκρέματο.
 Τὴς μὲν γὰρ περὶ τῶν ὄρων διαφορομένους ὄρᾳς ὅσοι εἰσὶ, καὶ
 τὴς ξυναγίζοντας τὰ χρήματα, εἴτα πρὶν ἀπολαῦσαι αὐ-
 15 τῶν καλυμένων, ὑφ' ὧν εἶπον, ἐπιόσων ἀλλήλων τι καὶ ὑπὲρ
 εἶλῶν; ΧΑΡ. Ὅρῳ πάντα ταῦτα, καὶ πρὸς ἱμαυτὸν ἐγὼ ἐι-
 νοῶ, τί τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκείνῳ ἐστίν, ὃ
 σιρόμενοι ἀγανακτῶσιν.

II. EPM. Ἡ γὰρ τὴς βασιλείας ἴδῃ τις αὐτῶν, οὔτε
 20 εὐδαιμονίεσται εἶναι δοκῶσιν, ἔξω τῷ ἀδελφαίῳ, καὶ ὡς φῆς,
 ἀμφιβόλῃ τῆς τύχης, πλείω τῶν ἡδίων τὰ ἀναρὰ εὐνοῖαι
 προσόλια αὐτοῖς, φόβος καὶ ταραχάς, καὶ μίσση, καὶ ἐπιθυ-
 λας, καὶ ὀργάς, καὶ κολακίας· τούτοις γὰρ ἀπαντες ζήνοισιν.
 Ἐὼ πένθη, καὶ νόσους, καὶ * πάθη, ἐξ ἰσοτιμίας δηλαδὴ
 25 ἄρχοντα αὐτῶν, † ὅπως δὲ τὰ τέττω ποιηρὰ, λογίζεσθαι
 καιρὸς

* πάθη.] *Passions.*

† ὅπως δὲ, &c.] I have en-
 deavoured to render these Words,
 down to εἷη, inclusive, accord-
 ing to the generally received
 Sense of them, being that of
 the other Translation. But
Gronovius translates them, thus:
 "Quum, vel, ubi verò hæc
 "sunt regum mala, opportu-
 "num, vel, præstò est, colli-
 "gere, qualia sint privatorum."
 And, indeed, it must be tran-
 slated, that ὅπως most naturally and
 strongly signifies "ubi," as δὲ

also doth "verò," and as
 καιρὸς likewise doth "opportu-
 "nitas." Nay, I greatly
 doubt, whether, in any Au-
 thor whatsoever, καιρὸς be used
 to signify any Thing but "a
 "seasonable Time," or, "the
 "Opportunity of doing any
 "Thing." But still, upon
 these Considerations, I should
 chuse to render it thus: "Ubi
 "verò mala horum (*scil. re-*
 "gum) sunt, ibi datur occasio
 "colligendi qualia sint priva-
 "torum." δὲ shews plainly,
 that

καίρος οἷα τὰ τῶν ιδιωτῶν ἀν. εἴη. ΧΑΡ. Ἐθέλω γὰρ σοι, ὦ Ἐριμῆ, εἰπεῖν, ὅτινι ἰσικίμαι μοι ἰδοῦσαι οἱ ἀλλήλοι, καὶ ὁ βίβ. ἅπας αὐτῶν. Ἦδη ποτὶ πομφόλυγας ἐν ὕδατι ἰθυσαν ὑπὸ κρημῶ τινι καταρρέασι τοῖς αἰσθητοῖς, τὰς φυσαλλίδας λέγω, ἀφ' ὧν ζυγαίρεται ὁ ἀφρός. Ἐκείναι 5 τοῖνυν αἱ μὲν τινες μικραὶ ἰσὶ, καὶ αὐτὰς ἐκράβησι, ἀπίσθησαν· αἰδ' ἐπὶ πλείον διαρκῆσαι, καὶ προσχωρησάσθαι αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται. Εἴτα μὲν τοὶ κρημῶν παύσας ἐξέρχονται ποτὶ τὸ γὰρ οἰόντι ἄλλως γινώσθαι. Τὸτό ἐστιν ὁ ἀνδρῶν 10 πῶν βίβ. Ἀπαντὶς ὑπὸ πνεύματι ἱμπερυστήσιν, οἱ μὲν μάλιστα, οἷδε ἰσάτης, καὶ οἱ μὲν ὀλιγοχρόνιοι ἰχθυοὶ, καὶ ὀκύνμοροι τὸ φύσῃμα, οἱ δὲ ἅμα τῷ ζυγῇ παύσασθαι πᾶσι δ' ὡς ἀπορραγῆναι ἀναγκαῖον. ΕΡΜ. Οὐδὲν χεῖρον σὺ τῷ Ὁμήρῳ εἰκασας, ὦ Χάρων, ὅς φυλλοῖς τὸ γινῆ. καὶ 15 τῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοιῦτοι οἷσι, ὦ Ἐριμῆ, ὅρας οἷα ποιεῖσιν, καὶ ὡς φιλοτιμῆσαι πρὸς ἀλλήλους ἀρχῶν πῆρι, καὶ τιμῶν, καὶ κηλοῖν ἀμιλλώμενοι, ὥστε ἅπαντα καταλιπώσας αὐτοὶ, διήσιν ἵνα ὀβολὸν ἰχθυῖας, ἡμῖν παρ' ἡμᾶς. Βάβ. 20 ὡς ἐπὶ πῆρι ἰσὶ ὕψηλῳ ἰσῃ, ἀναδύσας παμμήγεις, παραινίσω αὐτοῖς· ἀπίχσθαι μὲν τῶν ματαίων πόνων, “ζῆν δὲ, αἰὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἰχθυῖας,” λέγων· “Ὁ μάταιον, τί ἰσχυράκασι περὶ ταῦτα; Παντασθαι “κάμονται; ὡς γὰρ ἐς αἰὶ βιάσασθαι. Οὐδὲν τῶν ἰσάθη 25 “σιμῶν αἰδῶν ἐστίν. Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ζῆν “αὐτῶν ἀποθανόν. Ἀλλ' ἀνάγκη τὸν μὲν γυμνὸν οἰχίσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν, καὶ τὸ χρυσίον αἰὶ ἀλ- “λων εἶναι, καὶ μεταβάλλειν τὰς δασπάτας.”—Εἰ ταῦτα, καὶ τὰ τοιαῦτα ἐξ ἱπποῦ ἐμβόησαιμι αὐτοῖς, ἕκ αἰ οἷσι 30 μέγα ὠφελήσονται τὸν βίον, καὶ ἀνφρουστέρας αὐ γινώσθαι παραπολύ; ΕΡΜ. Ὁ μακάρι, ἕκ οἷσθα ὅπως αὐτοὶ ἡ

that a Sentence begins at ὅπου; so that there should be a full Stop immediately after αὐτῶν. —I have, I say, in my Translation, rendered it, according to the generally received Sense, which is that of the other Translation, but am sure I mistook the true Meaning: Yet I let

it stand, as it is the received Sense.

[τῆς μικραὶ.] Infants. [† προσχωρησάντων τῶν ἄλλων.] That is, when some Men submit their Fortunes and Industry to the Aggrandising of others, and, as it were, add themselves to them.

ἄγνοια, καὶ ἡ ἀπάτη διατιθεῖσθαι, ὡς μὴδ' αὖ τρωάνων
 ἐν διανοσχομένης αὐτοῖς τὰ ὄντα, τοσούτω κηρῷ ἔχουσιν
 αὐτὰ, οἷον καὶ Ὀδυσσεὺς τὰς ἱταίρας ἰδρασι, διὰ τῆς
 Σιρῆων ἀεροστότης. Πόθεν ἔν' αὖ ἐκείνοι δινηθῆναι ἀπο-
 5 σαι, ἢ καὶ οὐ κακράγας διαζαγῆς; ὅστις γὰρ κατ' ὕμιν ἡ
 λήθη δύναται, τότε ἔλασθαι ἡ ἀγνοια ἐργάζεται. Πλὴν
 ἀλλ' εἰσὶν αὐτῶν ὀλίγοι ὃ παραδιδυγμένοι τὰ κηρὸν εἰς τὰ
 ὄντα, πρὸς τῇ ἀλήθειαν † ἀποκλινάσθαι, ὅθεν διδορόκοις εἰς
 τὰ πρᾶγματα. καὶ κατοργυκότες οἶα ἐστὶ. ΧΑΡ. Οὐκ οὖν
 τοῖς ἐκείνοις γὰρ ἱμβοῦσθαι. ΕΡΜ. Περιττὸν ταῦτα λέγειν
 πρὸς αὐτὰς ἃ ἴσασιν. Ὅρας ὅπως ἀποστάντες τῶν πολλῶν,
 καταγλιῶσι τῶν γιγνομένων, καὶ ἕδαρῃ ἑδαμῶς ἀρίστων
 αὐτοῖς, ἀλλὰ πολλοὶ εἰσὶ δρασμοὶ ἢ θη βλαπέντες παρ' ὁμῶς
 ἀπὸ τῶ βίου; καὶ γὰρ καὶ μισῶνται ἰλιγχοῦντες αὐτῶν τὰς ἀ-
 15 ρμαθίας. ΧΑΡ. Εὖγε, ὦ γινάδας.—Πλὴν πάντ' ὀλίγοι εἰ-
 σιν, ὦ Ἐρμῆ. ΕΡΜ. Ἰκανοὶ καὶ ἔσσι.—Ἄλλα παύωμεν
 ἤδη.

13. ΧΑΡ. Ἐν ἔτι ἰσόδου εἰδέναι, ὦ Ἐρμῆ (καὶ μου
 διέξας αὐτὸ, ἡτληῖ ἴση τῇ περιήγησιν ἀποκοπῆς) τὰς αἰτο-
 20 θήκας τῶν σωματικῶν, ἵνα κατοργυλῶσι, διασώσθαι. ΕΡΜ.
 Ἥρια, ὦ Χέρου, καὶ τύμβος, καὶ τάφος καλῶς τὰ τοιαῦ-
 τα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκείνη τὰ χεῖματα ὄντες,
 καὶ τὰς † γήλας, καὶ πυραμίδας; ἐκείνη πάντα κερδοχίᾳ,
 καὶ σωματοφαλακίᾳ ἐστὶ. ΧΑΡ. Τί ἔν' ἐκείνοι τρυφεροῖς.
 25 τὸς † λίθους, καὶ χρεῖσι μύρων; οἱ δὲ, καὶ πνεύματι
 ἀπὸ τῶν χωμάτων, καὶ βόθροι τινὰ ὀρύξαντες, καίνοσι το-
 ταῦτα τὰ πολυτιμὰ δῖπνα, καὶ εἰς τὰ ὀράγματα οἶον, καὶ

* Σιρῆων.] See *Littleron's*
Dictionary for them; where
 you will also read what *Ulysses*
 did, with Regard to them.

† ἀποκλινάσθαι.] He speaks,

as if all Mankind were carried,
 one Way, toward Follhood and
 Vice, which stand on one Side,
 except a very few wise Men
 who turn off to Truth and Vir-
 tue, which are placed on the
 opposite Side. He, perhaps,
 means only the Seven wise Men
 of Greece; because *Lucian* a-
 bules all the other Philosophers,
 as appears from *Dial. xiii.*

† γήλας.] Square Pillars (as
Suidas says) which were erected
 near Tombs, with Inscriptions
 relating to the Dead.

Τύμβω καὶ σήμῃ — *Hom. II.*
xvi.

§ λίθους.] Meaning the *Pill-*
ars near the Tombs.

† πνεύματι.] *Nem*, properly,
 signifies *neo*, so *spin*. It also,
 as *Stephanus* shews, signifies *glo-*
nero, *es* wind up Thread into a
 Bottom; and, from thence,
dicaruo, to heap up.

μελίπρατον, ὡς γὰρ εἰκάσαι, ἰφχίμοι; ΕΡΜ. Οὐκ οἶδα, ὦ Πορθμεῦ, τί ταῦτα σφδρὶ τὰ; ἐν ἄδᾳ. Πικτιγίκασι δ' ὦ τὰς ψυχὰς ἀνατιμπομένας κατὰθῃ, διπνέῃ μὲν ὡς οἶσται σφριπτατομένας τὴν κρίσσαν, καὶ τὴν καπνὸν, πίνῃ δὲ ἀπὸ τοῦ βόθρου τὸ μελίπρατον. ΧΑΡ. Ἐσθίου; ἴτι πίνῃ ἢ 5 ἰσοδίνῃ, ὦ τὰ κρανία ξερότατα; καὶ τοὶ γιλοῖος εἰμί σοι λέγουσι ταῦτα, ὀσημίραι κατὰγοῦσι αὐτοὺς. Οἷοδ' ὦ εἰ δύσαι; ἀεὶ ἐπὶ ἀνιλθῇ ἀπαξ, ὑποχθῆνοι γινόμενοι. Ἐπίτοι καὶ παργύλοισι ἀν, ὦ Ἐρμῇ, ἱκασχοι, δε ὀλίγα σφάγματ' ἔχων, εἰ ἴδῃ μὴ κατὰγῃ μόνος αὐτοὺς, ἀλλὰ καὶ 10 ἀπὸδῇ ἀνάγῃ πινόμενος. Πῦματαιοι, τῆς αἰτίας, δε εἰ δόντες ἡλίκοις ἔροισι διακίερεται τὰ νεκρὰ, καὶ τὰ ζῶντων σφάγματα, καὶ οἷα παρ' ἡμῖν ἴσι, καὶ ὅτι

Κάθῃ; ὅπως, ὦ, τ' ἀτυμβῶ ἀντὶ ὅς' ἴλαχε τύμβῳ.

Ἐνδ' ἰὴ τιμῇ Ἰεῶ κριῖν' Ἀγαμέμνων.

Θιροῖτῃ δ' Ἰοῶ Θέτιδῳ παῖς ἠυκόμοιο.

Πάλλῃ δ' ἰσὶν ὅπως πύκνῃ ἀμιντὰ κάρηνα

Γεμνοὶ τι, ξεροὶ τι, κατ' ἀσφοδιλὸν λιμῶσα.

ΕΡΜ. Ἡράκλει, ὡς σκολὸν τὸν Ὀμηρον † ἱπαιτλιῶς. 20

Ἄλλ' ἱπνίπτερ ἀνιμῶσαι με, δέλω σοι διζαὶ τὸν τῷ Ἀχιλλεὺς τάφῳ. Ὅρῃ τὸς ἐπὶ τῇ θαλάττῃ; Σίγῃσι μὲν ἐκείνῳ τὸ Τρωικὸν ἀντικρὺ δὲ ὁ Αἰῶς τίθασι; ἐν τῷ Ροισίῳ.

ΧΑΡ. Οὐ μεγάλοι, ὦ Ἐρμῇ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη διζῶν μοι, † αἶς 25 κατὼ ἀνέομαι τὸν Νῆσον, τὴν Σαρδαναπάαν, καὶ Βαβυλῶνα,

• Homer.

† ἱπαιτλιῶς.] You pump up; joking upon Cægren's Business of Pumping the Water out of his Boat.

† αἶς κατὼ ἀνέομαι.] Sierphous accounts for the Accusative Case after ἀνέω, as it is, here; put, by observing that ἀνέω, upon such Occasions, signifies fundo-audio, to bear-off-by-Report. Xenophon hath a similar Expression, where he saith, ὡς ἡμῶν ἀνδρὸς ἡδὲ ἰσθῶ διαπραττόμενοι τὸν

Κυρὸν. Pled. Lib. i. And Lucian another, in his Dream: Ὡς περ τῇ Νιόβῃ ἀνέομαι, as we bear of Niobe. And I doubt not, but Horace hath adopted this Kind of Expression, where he has,

Audist pugnax vitio parentum Rara juvenis.

And again,

Audire magnus jam videtur duces.

Which latter Passage, in the Opinion of the Commentators, is not pure Latin; not respecting, that this Kind of Phrase

λῶνα, καὶ Μυκήνας, καὶ Κλεωναίς, καὶ τὴν Ἴλιον αὐτῆα.
 Πολλὰς γὰρ μέμνημαι διαπορδμεύσας ἐκείθεν, ὡς δίκαιον ὄντων
 ἱστῶν μηδὲ νεωλῆσαι, μηδὲ διαψύξαι τὸ σκαφίδιον. ἘΡΜ.
 Ἡ Νῆϋ μιν, ὃ Πορδμεῦ, ἀπόλωλεν ἤδη, καὶ ἔδεν ἰχθυῶ
 5 ἔτι λοιπὸν αὐτῆς, ἔδ' αὖ εἴπης ὅπερ πόλ' ἦν. Ἡ Βαβυλὼν
 δὲ σοι ἐκείνη ἐστίν, ἡ εὐπυργῶ, ἡ τὸν μέγαν περιβόλον· ἡ
 μεταπολὺ καὶ αὐτὴ ζητηθησομένη, ὥσπερ ἡ Νῆϋ. Μυκή-
 νας δὲ καὶ Κλεωναίς αἰσχύνομαι διῆξαι σοι, καὶ μάλιστα τὴν
 Ἴλιον· ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον καλεσθῶν ἐπὶ
 10 τῇ μεγαληγορίᾳ τῶν ἱπῶν. Πλὴν ἀλλὰ πάσαι μὲν ἦσαν
 εὐδαίμονες, νῦν δὲ τεθνήκασιν καὶ αὐταί. Ἀποδινήσκουσι γὰρ,
 ὃ Πορδμεῦ, καὶ πάσεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξό-
 τερον, καὶ ποταμοὶ ὅλοι. Ἰνῶς ἔν' ἐδὲ τάφῳ ἐν Ἀργεῖ
 ἔτι καλαίεπται. ΧΑΡ. Παπαὶ τῶν ἱπαιῶν Ὀμηρι, καὶ
 15 τῶν ὀνομάτων,

—— Ἴλιον ἱερὴν,

καὶ —— εὐρυάγουσαν,

καὶ —— εὐκλείμεναι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεί-
 20 νοι, ἡ ὑπὲρ τίς· ἀλλήλους φονεύουσιν. ἘΡΜ. Ἀργεῖος
 ὄρεας, ὃ Χάρων, καὶ Λακεδαιμονίους, καὶ τὸν ἡμιθνήτα ἐκείνον
 γεατηγόν * Ὀδρυάδην, τὸν ἐπιγράφοις τὸ πρόκαιον τῶν
 αὐτῶν

hath been used by some of the best Authors in the Greek Tongue, which may very well warrant Horace's Adopting it, as he hath done several others.

* Ὀδρυάδην.] The Story of *Otobryades* is not, compleatly, told by any one Author, of the many who mention him; but may be collected from them all, in the following Manner: —

The *Spartans* and *Argives*, having a Dispute about a Piece of Land, called *Tbyraea*, chose three-hundred Men on each Side, who should decide the Difference, by the Sword. A Battle ensues between those two little selected Armies, who fight so desperately, that not one of the whole Six-hundred survived

the Engagement, except three; to wit, two of the *Argives*, *Cbromius* and *Alsinor*, and *Otobryades*, the General of the *Spartans*; who was so desperately wounded, that, for a While, he lay as dead among the Slain. The two surviving *Argives*, seeing no one to oppose them, ran Home with the News of their Victory. Soon after, *Otobryades* recovers, and, finding himself in Possession of the Field of Battle, erects a Trophy, writes on it, in his own Blood, *I have conquered*, and then brings the Arms of the slain *Argives* into his Camp. The next Day, the two main Armies of the contending Nations meet, at the Place of Ac-

tion.

αὐτῷ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ὦ Ἐρμῆ, ὁ πόλεμος; ἙΡΜ. Ὑπὲρ τῷ πεδίου αὐτῷ, ἐν ᾧ μάχονται. ΧΑΡ. Ὡς τῆς αἰτίας, οἷγε ἐκ ἴσασιν ὅτι καὶ ὅλην τὴν Πειλοπόννησον ἔκαψεν αὐτῶν κήσονται, μόγις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τῷ Αἰακῷ. Τὸ δὲ πεδίου τῷτο ἄλλοτε ἄλλοι γιωργήσουσι, πολλάκις ἐκ βάθρων τὸ τρέπαιον ἀνασπᾶσαντες τῷ ἀρότρῳ. ἙΡΜ. Οὕτω μὲν ταῦτα ἴσαι. Ἡμεῖς δὲ καλὰ θάνατις ἤδη, καὶ καλὰ χώραν εὐθείησαντες αὐθις τὰ ὄρη, ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἃ ἐγάλην, σὺ δ' ἐπὶ τὸ πορθμεῖον· ἤξω δὲ σοι μὲν ὀλίγον, * καὶ αὐτὸς νε- 10 κρογολῶν. ΧΑΡ. Εὐγε ἐποίησας, ὦ Ἐρμῆ. Εὐεργέτης αὖ ἀναγεγράφῃ. Ὡνάμην δέ τι διὰ σὲ τῆς ἀποδημίας.— Οἷά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πρᾶγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἱκατόμβαι, μάχαι. Χάρων δὲ ἐδίς † λόγος. 15

tion. The *Argives* claim the Victory, as more of their Men had survived the Battle: The *Spartans*, as their one Man had kept the Field, the others having, as it were, fled. Upon this, both Armies fight; but the *Spartans* gain the Victory. *Othryades*, after he returned to *Sparta*, killed himself, for Shame of outliving his Men, who, every one, so bravely fell. *Herodot. Suid, Plut. Valer. Ovid.* in *Fast.* and *Hoffman*.

* καὶ αὐτὸς.] *I myself too, that is, as well as you.*

† λόγος.] It is likely that, if *Charon*, here, meant to say, *But not a Word of Charon* (as some will have it) he would have put in *περὶ*, as he hath done, in the End of *Dial. xxvi.* λόγον δὲ περὶ αὐτῷ καταλέλοιπεν. — Λόγος for *Ratio*, an *Account* or *Estimation*, is of frequent Use. So *Theocrit.* *Id.* *iii.* — τὸ δὲ μὲν λόγον ἔδινά ποιεῖ. *But you make no Account of me, that is, You think nothing of me, or, You set me at Naught.*

Τίλον τῷ βιβλίῳ πρῶτον.

ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΔΙΑΛΟΓΟΣ α'.

Περὶ τοῦ Ἐνυκτίου ἥτοι Βίᾳ Λουκιανῷ.

Herein, is contained some Account of *Lucian's* Parentage and Education. Likewise great Incitements to Youth of Genius, to persevere in the Pursuit of Learning, even under the great Discouragements of Poverty.

ΑΡΤΙ μὲν ἱππεύουσι εἰς τὰ * διδασκαλίᾳ † φοιτῶν, ἤδη τὴν ἡλικίαν πρόσθε ὦν. Ὁ δὲ πατὴρ ἰσχυροῦτο μετὰ τῶν φίλων ὅ, τι καὶ διδάξαιτό μιν. Τοῖς πλείστοις ὡς ἰδοῖς παιδείᾳ μὲν, καὶ πόνοι πολλῷ, καὶ χρόνῳ μακρῷ, καὶ δαπάνῃ ὡς σμικρᾷ, καὶ τύχῃ διδόναι λαμπρᾷ· τὰ δὲ ἥμετέρα, μικρὰ τι εἶναι, καὶ ταχέως τινα τὴν ἱπικερλίαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν ‡ βαναύσων τέτων ἐκμάδοιμι, τὸ μὲν πρῶτον εὐδὺς αὖ αὐτὸς ἔχων τὰ ἀρ-

* διδασκαλίᾳ.] This Word is seldom used, but in the Plural Number. So *Xenophon*, εἰς τὰ διδασκαλίᾳ φοιτῶντες, and *δικαιοσύνης διδασκαλίᾳ*. *Pæd. Lib. ii. & iii.*

† φοιτῶν.] The Verb, *φοιτᾷν*, hath been, so constantly, used to signify, in Particular, to go-to-School, that School-Scholars have been called

φοιτήται, instead of μαθηταί. *Bourdol.*

‡ βαναύσων.] Βάναυσος is, properly, a Substantive of the Common Gender, and signifies a Person who works in a Forge, or Foundry. But it is, here, used adjectively, τεχνῶν being understood. *Stephanus* quotes the Expression, βάναυσος τέχνη, from *Aristotle*.

κῆλα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσιτο εἶναι, τη-
 λιχῦτο. ὦν ἕκ εἰς μακρὸν δι καὶ τὸν πατέρα εὐφρανῖν,
 ἀποφέρειν αὐτὸ γιγνόμενον. Δευτέρως ἔν σκηφίως ἀρχὴ
 πρῶτῃ, τίς ἀρίστη τῶν τεχνῶν, καὶ ῥάστη ἱκμαδεῖν, καὶ
 ἀνδρὶ ἱλιυδέρῳ πρέπεται, καὶ πρέχειρον ἔχουσα τὴν † χορη- 5
 γίαν, καὶ διαρκῆ τὸν πόρον. Ἄλλε τοίνυν ἄλλην ἐπαινεῖτο,
 ὡς ἕκαστο γνῶμης ἢ ἱκανότητος εἶχεν, ὁ πατὴρ εἰς τὸν
 θεῖον ἀπιδὼν (παρὴν γὰρ ὁ πρὸς μητρὸς θεῖο, ἀρίστο
 † ἱρμολυφῶ εἶναι δοκῶν, καὶ λιδοξόος ἐν τοῖς μάλιστα εὐ-
 δοκίμοις). “ Οὐδέμις (εἶπεν) ἄλλην τέχνην ἐπιχερατῖν, οὐ 10
 “ παρόντο. Ἄλλὰ τῶτον αἶνε (δείξας ἐμὶ) καὶ διδάσκει
 “ παραλαβὼν λίθων ἐργάτην ὡγαδὸν εἶναι καὶ συναρμογήν,
 “ καὶ ἱρμολυφῶ δύναται γὰρ καὶ τῶτο, φύσιώς γε, ὡς
 “ οἶσθαι, * ἔχων δεξιῶς.” Ἐτεκμαίριτο δι ταῖς ἐκ τοῦ
 κηρῶ παιδαίε· ὅποτε γὰρ ἀφιεῖν ὑπὸ τῶν διδασκάλων, 15
 ἀποξίαν ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ τὴν Δί’ ἀνδρώ-
 πους, ἀνέπλαστον (ἐκείνως, ὡς ἰδοῦν τῷ πατρί) ἐφ’ οἷον
 παρὰ μὲν τῶν διδασκάλων πλεονεξίαν ἱλάμβανον. Τότε δὲ
 ἐπαινεῖ εἰς τὴν εὐφύαν καὶ ταῦτα ἦν καὶ χρηστὰς εἶχον ἐπ’
 ἑμοὶ τὰς ἱλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, 20
 ὅπ’ ἐκείνης γε τῆς § πλαστικῆς. || Ἄμα τι ἐν ἐπιστήδῃ
 ἰδοῦμαι ἡμέρα τέχνης ἐνέχεσθαι, καὶ γὰρ παρεδιδόμην τῷ
 θεῷ, μὰ τὸν Δί’ ὁ σφόδρα τῷ πρᾶγματι ἀχθόμενος· ἀλ-
 λά μοι καὶ παιδιὰν τινα ἔκ ἀτερπῆ ἰδοῦμαι ἔχην, καὶ πρὸς
 τῆς ἡλικιώτας ἐπιδείξιν, εἰ φανοίμην διὸς τι γλύφων, καὶ 25
 ἀσφαλμάτια τινα μικρὰ κατασκευάζων ἑαυτοῦ τι, κακί-
 σοις, οἷς προσηρμήν. Καὶ τότε πρῶτον ἐκίπην, καὶ σύνθηδας
 τοῖς ἀρχομένοις ἐγύνητο. Ἐγχοπία γὰρ τινα μοι δὸς ὁ
 θεῖος ἐπέλυσε μοι ἡρέμα καθίστασθαι πλεονεξίαν, ἐν μέσῳ

† χορηγίας.] Properly, the
 Expence of supplying the Athe-
 nian Stage with Music, Danc-
 ing, Players, and Dresses. Hence,
 it signifies the Expence of fur-
 nishing any Trade, or Business,
 with all Necessaries.

† ἱρμολυφῶ.] The Carv-
 ing of Mercuries seems to have
 been the commonest Branch of
 the Statuary's Art, and, hence,
 it is likely, every Statuary was
 called ἱρμολυφῶ.

* ἔχων δεξιῶς.] Minus At-
 tice. *Beard.*

§ πλαστικῆς.] The Art of
 shaping Figures out of any soft
 Substances, such as Wax, Clay,
 &c.

|| Ἄμα τι ἔν, &c.] Thus
 in *English*: “ At the same
 “ Time, therefore, a proper
 “ Day was pitched upon, and
 “ I was also (*then*) given up,
 “ &c.

κειμένης, ἐπειπὼν τὸ κοινόν,

— || Ἀρχὴ δέ τοι ἤμισυ παντός.

Σκληρότερον δὲ κατειγκόντι ὑπ' ἀπειρίας, κατεάγη μὲν
ἢ πλάξ. Ὁ δὲ ἀγανακίσας, σκυτάλην τινὰ πλεσίον
5 κειμένην λαβὼν, ἔπράως, ἐδὲ προτρεπτικῶς μὴ κατήξατο,
ὥς δάκρυά μοι τὰ προοίμια τῆς τέχνης. Ἀποδράς ἔν-
ἐκειθεν, ἐπὶ τὴν οἰκίαν ἀφικνεῖμαι συνεχὲς ἀνολογύζων, καὶ
δακρύων τὰς ὀφθαλμοὺς ὑπόπλειος· καὶ διηγῆμαι τὴν σκυτά-
λην, καὶ τὰς μάλωπας εἰδείκνυον, καὶ κατηγορεῖν πολλὴν τινα
10 ἡμότητα, προσδεῖς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασι, μὴ αὐ-
τὸν ὑπερβάλλωμαι κατὰ τὴν τέχνην. Ἀγανακισαμένης δὲ
τῆς μητρὸς, καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νύξ
ἐπῆλθε, κατέδαρδον, ἔτι ἔνδακρυς, καὶ τὴν νύχθ' ὅλην ἐν-
νοῶν. Μέχρι μὲν δὲ τῶν, γελάσιμα, καὶ μειρακιώδη τὰ
15 εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἐκίετι εὐκαταφρόνητα, ὧς
Ἄνδρες, ἀκῆσεισθε, ἀλλὰ καὶ πάνυ φιληκῶν ἀκροατῶν δεό-
μιναι. Ἰνα γὰρ καδ' Ὀμηρον εἶπω,

— * θεῖός μοι ἐνυπνίου ἦλθεν ὄνειρος,

Ἀμείροσιν δὲ διὰ νύκτα, —

20 ἐναργῆς ἔως, ὥς μὴδὲν ἀπολείπεσθαι τῆς ἀληθείας.
Ἐτι γὰρ καὶ μετὰ τοσούτον χρόνον τάτε σχήματά μοι τῶν
φαίνων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκρο-
δύντων ἐναυλῶ, ἔτω σαφῆς πάντα ἦν.

2. † Δύο γυναῖκες λαβόμεναι ταῖν χειρῶν εἰλκόν με
25 πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ
γούν με δισπάσαντο πρὸς ἀλλήλας φιλοτιμυμνιναι· καὶ γὰρ
ἄρτι μὲν ἂν ἡ ἑτέρα ἱπικράτει, καὶ παρὰ μικρὸν ὅλον εἶχέ
με· ἄρτι δὲ ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμεν. Ἐδῶν
δὲ πρὸς ἀλλήλας ἑκατέρα· ἡ μὲν ὡς αὐτῆς ὄντα με κελῆσ-
30 θαι βούλοιο· ἡ δὲ ὡς μάτην τῶν ἀλλοτρίων ἀνιπιποιοῖτο.
Ἦν δὲ ἡ μὲν ἔργατικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κόμην,
τῷ χεῖρι τύλων ἀνάπλειος, διέζωσμένη τὴν ἰσθμίδα, τήλαου

|| Ἀρχή, &c.] *Hesiod.*

* θεῖός μοι, &c.] *Hom. II.*

ii.

† Δύο γυναῖκες, &c.] This
Dream is formed upon the Plan
of the Judgment of *Hercules*,
to whom, when a Youth, Vir-
tue and Vice appeared, and
severally made Speeches; but

the young Hero, notwithstanding all the gay Allurements and tempting Arguments of Vice, devotes himself to Virtue. See *Xen. Mem. Lib. ii.*

There is Humour in *Lucian's* putting himself upon the same Footing with the young Demi-god, *Hercules*.

καταγέ-

παλαγέμουσα, οἷος ἦν ὁ θεῖος, ὁπότε ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος, καὶ τὸ σχῆμα εὐπρεπές, καὶ κόσμιος τὴν ἀνάδολόν. Τέλος δ' ἔν ἐφ' ἡσὶ μοι διακρίνειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.

3. Πρατέρᾳ δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν. 5
 — “ Ἐγὼ, φίλε παῖ, ἐρμολυφικὴ τέχνη εἰμὶ, ἣν χθὺς
 “ ἤρξα μανθάνειν, οἰκεία τέ σοι, καὶ συγγενὴς οἰκοθεν. Ὅ
 “ τε γὰρ πάππος σου, (εἰποῦσα τοῦνομα τοῦ μητροπά-
 “ τορος) λιθοξόος ἦν, καὶ τὸ θεῖον ἀμφοτέρω, καὶ μάλα
 “ εὐδοκίμεῖτον δι' ἡμᾶς. Εἰ δὲ δέλοισι λήρων μὲν καὶ φλη- 10
 “ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἐτί-
 “ ραν, ἐπεσθαι δὲ, καὶ συνοικεῖν ἑμοί, πρῶτα μὲν θρήνη
 “ γενικῶς, καὶ τῆς ἁμῆς ἕξεις καρτεροῦς, φθόγου δὲ παντός
 “ ἀλλότριος ἔση, καὶ οὐ ποτε ἄπει ἐπὶ τὴν ἀλλοδαπὴν, τὴν
 “ πατρίδα, καὶ τοὺς οἰκίους καταλιπὼν, * οὐδὲ ἐπὶ λόγοις 15
 “ ἐπαινέσονται σε πάντες. Μὴ μυσταχθῆς δὲ τοῦ σώ-
 “ ματος † τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ πιναρὸν. Ἀπὸ
 “ γὰρ τῶν τοιούτων ὀρμώμενος, καὶ Φειδίας ἐκεῖ ‡ ἐδείξε
 “ τὸν || Δία, καὶ Πολύκλειτος τὴν Ἥραν εἰργάσασθαι, καὶ
 “ Μύρων ἐπηνέθη, καὶ Πραξιτέλης ἐθαυμάσθη. Προσκυ- 20
 “ νῆνται γὰρ ὅτοι μετὰ τῶν θεῶν. Εἰ δὲ τῶν εἰς γέ-
 “ νοιο, πῶς μὲν εἰ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις
 “ γένοιο; ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περίελεστον
 “ δὲ ἀποφανεῖς καὶ τὴν πατρίδα.” — Ταῦτα καὶ ἔτι τέτων
 πλείονα διαπλάισσα, καὶ βαρβαρίζουσα πάμπολλα εἶπεν ἡ 25
 τέχνη, μάλα δὲ σπαδῇ συνείρησα, καὶ πείθειν με πειρω-
 μένη· ἀλλ' ἐκέτι μέμνημαι. Τὰ πλείστα γὰρ ἤδη με τὴν
 μνήμην διέφυγεν.

4. Ἐπεὶ δ' ἔν ἐπαύσατο, ἀρχαίαι ἡ ἑτέρα ᾤδειπός.
 “ Ἐγὼ δὲ, ὦ τέκνον, Παιδεία εἰμὶ ἥδη συνήθης σοι, καὶ 30

* ὅδ' ἐπὶ λόγοις, &c.] She means, that Mankind *shall not* praise him for such insignificant Things as Words or Speeches, but for real and substantial Performances.

† τὸ εὐτελές.] The uncostly Trim; from εὖ, *facile*, and τελός, *sumptus*.

‡ ἐδείξε] Artists, in those Days, made a great Merit of letting People see any finished Performance of theirs, and, therefore, Lucian says, ἐδείξε. *Speciatum admissi*. — *Hor. de Art Poet*.

|| Δία.] *Olympicum*. Bourd. & Ἥραν, *Argivam*. Idem.

- “ γυνώριμη, εἰ καὶ μηδέπω εἰς τέλος ἡ μὲν πεπείρασται. Ἡ-
 “ λικα μὲν ἔν τὰ ἀγαθὰ ποιεῖν λιθοξόος γινόμενος, αὐτὴ
 “ προεῖρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση, τῷ σώ-
 “ ματι πονῶν, καὶν τέττω τὴν ἀπασαν ἐλπίδα τῇ εἰς τε-
 5 “ θειμένος· ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγενῆ λαμ-
 “ βάνων, ταπεινὸς τὴν γνώμην, εὐτελής δὲ τὴν πρόσδοον,
 “ ἔτε φίλοις ἐπιδικασίμος, ἔτε ἐχθροῖς φοβερὸς, ἔτε τοῖς
 “ πολίταις ζηλωτὸς, ἀλλ’ αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ
 “ τῆ πολλῆς δῆμῳ εἰς, αἰὶ τὸν πρῶχοντα ὑποπτῆσων, καὶ
 10 “ τὸν λέγειν δυνάμενον θεραπεύων, * λάγω βίον ζῶν, καὶ τῇ
 “ κρείττονος ἔρμαιον ὢν. Εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος
 “ γένοιτο, καὶ θαυμαστὰ πολλὰ ἐξεργάσαιτο, τὴν μὲν † τέχ-
 “ νην ἀπαλῆς ἐπαινέσουσιν, ἐκ ἔσται δὲ ὅστις τῶν ἰδόντων, εἰ
 “ νῦν ἔχοι, εὐξαίῃ ἂν σοι ὅμοιος γενέσθαι. Οἷος γὰρ ἂν
 15 “ ἦς, Θάναυστος καὶ ‡ χειρῶναξ, καὶ ἀποχειροδείας νομι-
 “ σθήσῃ. Ἦν δέ μοι πείδη, πρῶτον μὲν σοι πολλὰ ἐπι-
 “ δείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰς, καὶ
 “ λόγους αὐτῶν ἀπαγγέλλωσα, καὶ πάντων (ὡς εἶπεν) ἔμπειρον
 “ ἀποφαίνωσα· καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι,
 20 “ καλακοσμήσω πολλοῖς, καὶ ἀγαθοῖς κοσμήμασι, σωφρο-
 “ σύνη, δικαιοσύνη, εὐσεβεία, πραότητι, ἐπιεικεία, συνέ-
 “ σι, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνό-
 “ τατα ὁρμῇ. Ταῦτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκέραιος
 “ ὡς ἀληθῶς κόσμος. Λήσῃ δέ σε ἔτε παλαιὸν εἶδέν, ἔτε

§ μὲ.] This Genitive Case doth not follow τέλος, but πεπείρασται. Πειρᾶ ἑμεῖο (pro ἑμῷ) γέρας. Hom. Il. xxiv. and πειραθῆναι ἔγχεος ἡμιτέρῃ. Hesiod. in Asp.

* λάγω βίον.] That is, a Life of Fear and Obscurity.

† τέχνην ἐπαινέσουσιν.] This is very natural: For, when we admire any Mechanic Performance, we seldom talk, with any great Rapture, of the Workman, and only observe, that such an Art is a very fine one. The Reason of which I take to be this: That we are apt

to consider Artists, in the mechanic Way, as having only executed what they have often seen done by others, and do themselves perform by some set Rule; while we look upon the Works of learned Men, as produced by the Power of their own Genius, and therefore, considering them as a Part of such Men's personal Excellence, are seldom pleased with them, without, at the same Time, a strong Admiration of the Authors who produced them.

‡ χειρῶναξ.] Μόναις ταῖς χερσὶ διασπάζων, i. e. One who is Master of nothing but his Hands. Bourd.

“ νῦν γενέσθαι δέον· ἀλλὰ καὶ τὰ δέοντα προόψει μετ’ ἐμῶ,
 “ καὶ ὅλως, ἅπαντα ὅποσα ἐστὶ, τάτε δεῖα, τάτε ἀνθρώ-
 “ πινα, ἕκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν πένης,
 “ ὁ τῷ δαίμονι, ὁ βουλευσάμενός τι περὶ ἀγνῆς ἔτω τέχνης,
 “ μετ’ ὀλίγον ἅπασιν ζηλωτὸς, καὶ ἐπιφθονὸς ἔσθι, τιμώμε- 5
 “ νος καὶ ἐπαινέμενος, καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν, καὶ ὑπὸ
 “ τῶν γένει καὶ πλάτῃ προχόνων ἀποβλεπόμενος· ἐσθῆτα
 “ μὲν τοιαύτην ἀμπεχόμενος (δείξασα τὴν ἐαυτῆς, πάνυ
 “ δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προεδρίας ἀξιώμενος.
 “ Καὶ πᾶσι ἀποδημῆς, ἢ δ’ ἐπὶ τῆς ἀλλοδαπῆς ἀγνῶς, ἢ δ’ 10
 “ ἀφανῆς ἔσθι, τοιαῦτά σοι περιθήσω τὰ γνωρίσματά, ὥστε
 “ τῶν ὁρώμενων ἕκαστος, τὸν πλησίον κινήσας, δείξει σε τῷ
 “ δακτύλῳ, ὅτος ἐκεῖνος, λέγων. Ἄν δέ τι σπυδαῖς ἀξίον
 “ ᾖ, καὶ τὸς φίλους, ᾗ καὶ τὴν πόλιν ὅλην καλαλαμδαῖν, εἰς
 “ σε πάντες ἀποβλέψουσι. Καὶ πᾶσι τι λέγων τύχης, καὶ 15
 “ χηρότερος οἱ πολλοὶ ἀκροσθῆναι, θαυμάζουσι, καὶ εὐδαιμο-
 “ νίζουσι σε τῶν λόγων τῆς δυναμείας, καὶ τὸν πατέρα τῆς
 “ εὐπορίας, ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοι γίνονται τινες
 “ ἐξ ἀνθρώπων, τὴν σοὶ περιποιήσω. Καὶ γὰρ ἦν αὐ-
 “ τὸς ἐκ τῷ βίῳ ἀπῆλθεν, ἐπὶ παύσει συνὰ τοῖς πεπαι- 20
 “ δευμένοις, καὶ προσομιλῶν τοῖς ἀρίστοις. Ὁρᾷς τὸν Δη-
 “ μοσθένη ἐκεῖνον, τίνος υἱὸν ὄντα, ἐγὼ ἡλίκον ἐποίησα;
 “ ὁρᾷς τὸν Αἰσχίνην ὃς τυμπανιστρίας υἱὸς ἦν, ἀλλ’ ὅμως
 “ αὐτὸν δι’ ἐμέ * Φίλιππος ἐθεράπευσεν; ὁ δὲ † Σωκράτης,
 “ καὶ αὐτὸς ὑπὸ τῇ ἐρμογλυφικῇ ταύτῃ τραφεῖς, ἐπειδὴ 25
 “ τάχις συνῆκε τῷ κρείττονος, καὶ δραπέτευσας παρ’ αὐ-
 “ τῆς ὑποτόμωσεν ὡς ἐμὲ, ἀκροῖς ὡς παρὰ πάντων ἀδελαῖ;
 “ ἀφείδεν αὐτὸς τηλικῶτος, καὶ τοιούτους ἀνδρας, καὶ πρῶ-
 “ ξεις λαμπράς, καὶ λόγους σεμνούς, καὶ σχῆμα εὐπρεπές, καὶ
 “ τιμὴν, καὶ δόξαν, καὶ ἐπαινον, καὶ προεδρίας, καὶ δύναμιν, 30
 “ καὶ ἀρχάς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει

* Φίλιππος ἐθεράπευσεν.]

When Philip, King of Macedonia, intended to destroy the Liberty of Greece, Demosthenes opposed his Schemes, with a great Appearance of Success, by those famous Orations to the People of Athens, called his Philippics. Philip, therefore, courted Æschines, Demosthenes's Rival in

Eloquence, and Antagonist in the Factions, then, subsisting in the City.

† Σωκράτης, καὶ αὐτὸς.]

Socrates was the Son of Sophroniscus, a Statuary, and Phænarete, a Midwife. Diog. Laert. —καὶ αὐτὸς, even he, the wonderful Socrates.

- “ εὐδαιμονίζεσθαι, χιλιών τε πιναρὸν ἐνδύσῃ, καὶ σχῆμα
 “ δαλοπρεπὲς ἀναλήψῃ, καὶ μοχλία, καὶ γλυφεῖα, καὶ κοπίδας,
 “ καὶ κολαπτήρας ἐν τοῖς χεροῖν ἔξεις, κάτω νενευκῶς εἰς τὸ
 “ ἔργον χαμαιπίλης, καὶ χαμαίζηλος, καὶ πάντα τρόπον τα-
 5 “ πεινός. † ἀνακύπλων δὲ ἐδέποϊε ἐδὲ ἀνδρῶδες, ἐδὲ ἐλευ-
 “ θέριον, ἐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα, ὅπως εὐρυθμα,
 “ καὶ εὐσχήμονα ἔσαι σοι, προνοῶν, ὅπως δὲ αὐτὸς εὐρυθ-
 “ μός τε, καὶ κόσμος ἔσῃ, ἥμισυ πεφροσικῶς, ἀλλ’ ἀτι-
 “ μότερον ποιῶν σεαυτὸν λίθων.”
 10 5. Ταῦτα ἔτι λεγῶσθαι αὐτῆς, ὃ περιμένειν ἐγὼ τὸ τέ-
 λος τῶν λόγων, ἀναστὰς ἀπεφηνάμην· καὶ τὴν ἄμορφον ἐκεί-
 νην, καὶ ἐργαλικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν παιδείαν
 μάλα γεγηθώς, καὶ μάλιγα, ἐπεὶ μοι καὶ εἰς νῦν ἦλθεν ἡ
 σκυτάλη, καὶ ὅτι πληγὰς εὐδύς ἐκ ὀλίγας ἀρχομένῳ μοι
 15 χθὲς ἐνέριψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον
 ἡγανάκτει, καὶ τῷ χεῖρι συνκρότει, καὶ τῆς ὁδοῦς ἐνέπριε·
 τίλει δὲ, ὥσπερ τὴν Νιόβην ἀκκομεν, ἐπεπῆγει, καὶ εἰς
 λίθον μετέβητο. Εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσῃς,
 θανματοποιοὶ γὰρ οἱ ὄντιοι. Ἡ ἑτέρα δὲ πρὸς με ἀπι-
 20 ὄσα, “ Τοιγαρὲν ἀμείψομαί σε (ἔφη) τῆς δὲ τῆς δικαιο-
 “ οσύνης, ὅτι καλῶς τὴν δικὴν ἐδίκασας. Καὶ ἔλθῃ ἡδη,
 “ ἐπίβηθι τέττε τῷ ὀχήματι (δείξασά τι ὄχημα ὑποπ-
 “ λέρων ἰσπων τινῶν, τῷ Πηγάσῳ εἰκότων) ὅπως ἴδῃς οἶα
 “ καὶ ἡλικά μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃν ἱμελλας.” Ἐπεὶ
 25 δὲ αἰνῆλθεν, ἡ μὲν ἔλαυνε, καὶ ὑφηνόχει. Ἀρθεὶς δὲ εἰς
 ὑψος, ἐγὼ ἐπισκόπων, ἀπὸ τῆς ἐν ἀρξάμενος ἄχρι πρὸς
 ἰστέρας, πόλεις καὶ ἔθνη, καὶ δήμας, * καθάπερ ὁ Τριπτό-
 λεμος ἀποσπείρων τι εἰς τὴν γῆν. † Οὐκέτι μὲν τοι μέ-
 μνημαι

† ἀνακύπλων.] Ἀνακύπτω
 is, properly, said of a Bird lifting
 up his Head, as he drinks. Bud.

* καθάπερ ὁ Τριπτόλεμος.]

The Fable of Triptolemus is:
 That Ceres, in the Time of her
 Wanderings through the World,
 in Quest of her Daughter, Pro-
 serpine, whom Pluto had stolen
 from her, sojourned with Ce-
 leus, King of Attica, and in-
 structed his Son, Triptolemus, in
 the Culture and Use of Corn;
 after which, she mounted him

upon a winged Dragon, which
 flew all over the Earth with
 him, while he, in the mean
 Time, scattered down Seed upon
 the Earth, as he was carried
 along. The Foundation of this
 Fable was, That he wrote sever-
 al Books of Husbandry, which
 were carried to several Coun-
 tries, in a Ship, called the
 Dragon.

† Οὐκέτι μὲν τοι μέμνημαι.]
 Lucian through Modesty says
 he does not remember what it was

μνημαι ὅ, τι τὸ σπειρόμενον ἐκείνο ἦν, πλὴν τῆτο μόνον, ὅτι κάτωθεν ἀφορώντες οἱ ἄνθρωποι ἐπὶ ἤνυσεν, καὶ μετ' εὐφροσύνης, κατ' ὅς γε γινώσκον τῇ πλήσει, † παρέπεμπον. Δείξασα δέ μοι τὰ τοσαῦτα, καὶ μετὰ τοῖς ἐπαινεῖσιν ἐκείνοις, ἐπανήγαγεν αὐδὴς, ἐκέτι αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐνδε- 5
 δυκότα ἦν εἶχον ἀφιπλάμεν, ἀλλ' ἐμοὶ ἐδόκην εὐπάρυφός τις ἐπανήκειν. Καταλαβῆσα ἦν καὶ τὸν πατέρα ἐσθῆτα, καὶ περιμένοια, ἐδείκνυνεν αὐτῷ ἐκείνην τὴν ἐσθῆτα, καὶ μετὰ οἷον ἤκοιμι καὶ τι καὶ ὑπέμνησιν, οἷα μικρὰ δεῖν περὶ ἐμὲ ἐβουλεύσατο.

6. Ταῦτα μέμνημαι ἰδὼν, ἀλίπαις ἔτι ὦν, ἐμοὶ δοκεῖ ἐκλαραχθεῖς, πρὸς τὸν τῶν πληγῶν φόβον. — Μεταξὺ δὲ λέγοντο, “ † Ἡράκλεις (ἔφη τις) ὡς μακρὸν τὸ εὐπνιον, “ καὶ δικανικόν.” Εἴτ' ἄλλος ἥ ὑπέκρυσεν, “ Χειμερινός. “ ὄνειρος, ὅτε μήκιστα εἰσιν αἱ νύκτες· ἢ τάχα περὶ 15
 “ ἐσπερος, ὥσπερ ὁ * Ἡρακλῆς καὶ αὐτός ἐστι. Τί δ' ἔστι
 “ ἐπὶ ἡλθεν αὐτῇ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι
 “ παιδικῆς νυκτός, καὶ ὁνείρων παλαιῶν, καὶ ἡδὴ γενηρακότων
 “ ἔωλο γὰρ ἡ ψυχρολογία. — Μὴ † ὁνείρων τινῶν ἡμᾶς
 “ ὑποκρίσας τινὰς ὑπέληφεν.” --- Οὐκ, ὦ γὰρ δέ. † ἔδὲ γὰρ 20
 ὁ Ξε-

he himself *soved*. But he means the *Publishing* of his admirable *Writings*, which have been received, with vast Honour, by the Learned, in all Ages down from his Time.

† παρέπεμπον.] They waited upon, or, escorted him.

† Ἡράκλεις.] Proper Names, in ης — εος, often make their Vocative Case in εις.

ἥ ὑπέκρυσεν.] *Succinuerit*, that is, *will put in his Word*: Which Metaphor is taken from *playing the Bass* to a Harp, or other String-Instrument, as is signified by the Verb ὑποκρῶ, to *strike under* the Treble, or to *play the Bass* to it. See *Steph.*

* Ἡρακλῆς.] It hath been fabled, that *Jupiter* spent *three*

Nights with *Alcmena*, when he begat *Hercules*.

† ὁνείρων τινῶν ἡμᾶς ὑποκρίσας τινὰς.] I cannot but think τινῶν and τινὰς, here, strange Language; and that, because τινῶν appears to me to carry a quite trifling Meaning.

† ἔδὲ γὰρ ὁ Ξενοφῶν, &c.] In this Sentence, I meet with several Particulars, for which I cannot account, with any great Satisfaction to myself. Such as, in the *first Place*, the Nominative Case Ξενοφῶν, without a Verb, or, at best, only with one to be understood, with Difficulty and Uncertainty. Secondly, the two next καὶ's, one followed by the Proposition ἐν, with the Dative Case πατρὶα οἰκία;

ὁ Ξενοφῶν ποτε διηγόμενος τὸ ἐνύπσιον ὡς ἐδόκει αὐτῷ, καὶ ἐν τῇ πατρῷᾳ οἰκίᾳ, καὶ τὰ ἄλλα. Ἰστε γὰρ ἔχ ὑπόκρισιν τῇ ὄψιν, ἡδὲ ὡς φλυαρεῖν ἰγνωκῶς αὐτὰ διεξήκει, καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποινώσει πραγμάτων, περιεσώτων πολι-
μένων.

οἰκία; and the other, very strangely, by the Accusative τὰ ἄλλα; which seems to have but a forced Dependence on either this latter καὶ, or any other Word, either expressed or understood, in the Sentence. *Thirdly*, γὰρ seeming to begin a distinct Sentence with ἴστε, that precedes it. *Fourthly*, The Want of ὅτι after γὰρ, to bring in διεξήκει below, with Justness, if it ought to be brought in after γὰρ. *Fifthly*, the great Obscurity of the Word ὑπόκρι-
σιν, in this Place. And, *Sixthly*, the Uncertainty whether εἶναι should be, here, understood, thus, ἴστε γὰρ ὄψιν ἔχ εἶναι ὑπόκρισιν; or whether *Lucian* meant, thus, ἴστε γὰρ ὅτι (ὅτι being understood) ἔ διεξήκει τὴν ὄψιν ὥς (ὡς also being understood) ὑπόκρι-
σιν, ἡδὲ ὡς ἰγνωκῶς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῆσαι ταῦτα. The Light that History affords to this Passage is, that *Xenophon*, upon two great Exigencies, in the famous Retreat of the Ten-thousand *Greeks* out of *Asia*, dreamed two Dreams; one, a little before he was chosen Leader of that Retreat, and one after. The former Dream was, "That his Father's House
" was set all in a Flame, by

" Lightning," which, in his own Mind, he interpreted two Ways: *First*, "as a Light
" from *Jupiter*, to lead the *Gre-*
" *cians* out of the Difficulties
" they then were in;" or, *Secondly*, "as portending a fur-
" ther Embarrassment of their
" Retreat." But there is no Mention made that *Xenophon*, then, told his Friends, or any of the Army, of this Dream; though, immediately upon it, he is said to have assembled the Captains, and made them such a Speech, as caused them to chuse him for their Leader. His other Dream was, "That
" he saw himself bound with
" Chains, but that they soon
" loosened, of their own Ac-
" cord, so as to leave him
" quite at Liberty." At this Time, he and his Army were hemmed in by a deep River, on one Side, and a Mountain, on the other; also by two Bodies of the Enemy, one hanging over him on the Mountain, and the other appearing on the opposite Side of the River. Before Day-break, he told his Officers his Dream: who, there-
upon, offered a Sacrifice of Thanksgiving to the Gods, and, thereby, roused the desponding Spirits of the Soldiers. Soon after this, the River was, by an Accident found ford-
able; whereupon, the Army passed over, and then, routing the Enemy, got clear away. See *Xenoph.* *Anab.* Lib. iii.

μῶν· ἀλλά τι καὶ χρήσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν
καὶ γὰρ τῆτον ὄνειρον ὑμῖν διηγησάμεν ἐκείνου ἕνεκα, ὅπως οἱ
νέοι πρὸς τὰ βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ
μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας ἐδελοκακεῖ, καὶ πρὸς τὰ
ἥτις

& iv. Now, it seems likely, from the Expressions, πατρώα οἰκία, and περιεσώτων πολυμύων, that *Lucian*, here, had an Eye to both the above *Dreams*; but, I suppose, he wrote upon bare Memory, without immediately consulting the History, and, therefore, by Mistake, not only takes in the former *Dream*, which is not to his Purpose, because *Xenophon* had not, then, communicated it to any Person, but also supposes, that *Xenophon* had more *Dreams* than two; which is probable from his Saying, καὶ ἐν τῇ πατρώᾳ οἰκίᾳ, and καὶ τὰ ἄλλα; for these Expressions seem to imply as much, as if he had said, καὶ τὸ ἐν τῇ πατρώᾳ οἰκίᾳ, καὶ τὰ ἄλλα ἘΝΤΙΝΙΑ, “both that in his Father’s House, and his other *Dreams*” The only Meanings, in which the Word ὑπόκρισις hath been explained by *Stephanus*, are three: 1st, *Simulatio*, or that Kind of *Simulation*, or *Pretending*, which we call *Hypocrisy*. 2^{dly}, *Histrionis Gestus personam alienam representantis*. And, 3^{dly}, *Pronunciatio*: But especially the Figure, called *Pronunciatio*, which is exemplified, in that Line of *Virgil*,

Cantando tu illum, &c.—

And these, I believe, will be found the only Senses, in which the Word is used, either in ancient, or modern Authors. I, therefore, am inclined to

think, that its Meaning, here, must be taken from the *first* Signification; and, accordingly, I take *Lucian* to have spoken, here, in this Manner: “For you know “that he told “his *Vision*, not as a *Simulation*; that is, not as if he “proposed to pass it upon his “Hearers for one Thing, while “he privately intended another, which they must guess “at, or find out by the Way of “Interpretation; for that would “be the same Weakness, that “I imagine some might charge “me and my *Dream* with. “No: *Xenophon* intended not “an ὑπόκρισιν, but something “plain, clear, and useful; and “such also is my Intention.” From all the above Considerations, I have given the whole Passage such a Meaning as you see, here, and in my *Translation*, and which is further illustrated by this Note. But I confess, after all, that I have not been able to reduce the Text to Classical Greek; and, therefore, being dissatisfied both with it and my own Interpretation, should be very glad to be better informed. I will not omit the other Translation of so intricate a Passage: “Nequaquam, ô bone: Quoniam “neque Xenophon quondam “exponens Somnium illud, quò “pactò illi visum fuerat in “domo paterna; & deinceps “nostis Visionem, non ut Con- “jensationem, propositam tan- “quam nugari statuisset, illa
“narravit,

ἤτις ἀποκλίνει, φύσιν ἐκ ἀγενῆ διαφθεύραν. Ἐπεὶ ῥωσθή-
σεται, εἰ οἷδ', ὅτι κακίῃος ἀκέσας τῷ μύθῳ, ἱκανὸν ἰαν-
τὶ παραδειγμα ἐμὲ προσησάμεν, ἰνῶν οἷον μὲν ὦν, πρὸς
τὰ κάλλιστα ὤρμησα, καὶ παιδείας ἐπεδύμησα, μηδὲν ἀπο-
5 δειλιάσας πρὸς τὴν πενίαν τὴν τότε οἷον δὲ πρὸς ὑμᾶς ἱπα-
νελήλυθα, εἰ καὶ μηδὲν ἄλλο, ὑδενὸς γὰρ τῶν λιθογλύφων ἀδοξ-
ότερον.

"narravit, præsertim in bello,
" & summâ rerum desperatione
" constitutus, &c." — There
is a seeming Relation between
ὑποκριτής, above, and ὑπόκρι-
σις, here; but, as ὑποκριτής,
there, must signify *Interpreter*,
ὑπόκρισις, considered as related
to it, should necessarily signify
Interpretatio; for which Mean-

ing I can see no Reason, in this
Place. A Friend hath observed,
that, by ὑπόκρισις, probably,
is meant "an *Invent* on, or *Fic-*
" *tion*;" as if *Lucian* had said,
that "*Xenophon* told his *Dream*;
" as a real *Vision*, not as a *Fic-*
" *tion*" of his own, only to
amuse, or entertain.

Δ Ι Α' Λ. β'. Θεῶν Ἑκκλησία.

The whole Heaven of the Heathen Gods, together with the silly
Idolatry with which they were worshipped, are, here, most
humorously ridiculed.

ΖΕΥΣ. **Μ**Ηκέτι τονδορίζετε, ὦ θεοί, μὴ δὲ κατὰ γω-
νίας συσσεφόμενοι, πρὸς ἃς ἀλλήλοις κοινο-
λογείσθε, ἀγανακτίζετε, εἰ πολλοὶ ἀνάξιτοι μετέχουσιν ἡμῶν
τῷ συμποσίῳ. Ἄλλ' ἐπεὶ περ ἀποδέδοται περὶ τέτων ἐκ-
5 κλησία, λεγέτω ἕκαστος εἰς τὸ φανερόν, τὰ δοκῆναι οἱ, καὶ κα-
τηγορεύτω. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ
ἐκ νόμου. ἙΡΜ. * Ἀκρε, σίγα. Τίς ἀγορεύειν βέλεται
τῶν τελείων θεῶν, οἷς ἔξεστιν; ἡ δὲ σκέψις περὶ τῶν μελοί-
κων

* Ἀκρε, σίγα. Τίς ἀ-
γορεύειν, &c.] The Crier, in
the Athenian Assembly, made
two Proclamations: The First
was, Τίς ἀγορεύειν βέλεται
τῶν ὑπὲρ πενήκοντα ἡτῇ
γεγονότων; *Who of those above*
fifty Years of Age, hath a Mind
to speak? And, when the old

Men had spoken, he made this
Second Proclamation: Λέγειν
τῶν Ἀθηναίων οἷς ἔξεστι,
Any of the Athenians, for whom
it is lawful, may speak; for
none, under Thirty, had a Right
to speak, as neither had the
μέτοικοι, or the ξένοι. See
Poster.

Mercury's

πῶν καὶ * ξένων. ΜΩΜ. Ἐγὼ δὲ Μῶμ^ο, ὃ Ζεῦ, εἴ μοι
 ἐπιτρέψεις εἰπεῖν. ΖΕΤΣ. Τὸ κήρυγμα ἤδη ἐφίησιν·
 ὥστε ἔδεν ἐμὲ δεῖσθαι. ΜΩΜ. Φημί τοίνυν δεινὰ ποιεῖν
 ἐνίς ἡμῶν, οἷς ἔκ ἀπόχρηθες ἐξ ἀνθρώπων αὐτὰς γιγί-
 νησθαι· ἀλλ' εἴ μὴ καὶ τὰς ἀκολουθεῖ, καὶ θεράποιας αὐτῶν 5
 ἰσορίμους ἡμῖν ἀποφανῶσιν, ἔδεν μέγα, ἔδεν νεανικὸν οἰοῖται
 ἐργάζεσθαι. Ἀξίῳ δὲ, ὃ Ζεῦ, μετὰ παρρησίας μοι δῆναι
 εἰπεῖν· ἔδεν γὰρ ἂν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἴσα-
 σιν ὡς ἐλευθερός εἰμι τὴν γλῶττιαν, καὶ ἔδεν ἂν καλασιωπή-
 σομαι τῶν ἐ καλῶς γιγνομένων. Διελέγχω γὰρ ἀπάντα, καὶ 10
 λέγω τὰ δοκῦντά μοι εἰς τὸ φανερόν, ἔδεν δεδιώς τινα, ἔδεν ὑπ'
 αἰδῶς ἐπικαλύπτειν τὴν γνώμην· ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς
 πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημοσίος τις καλή-
 γορος ὑπ' αὐτῶν ἱπονομαζόμενος. Πλὴν ἀλλ' ἐπείπερ 15
 ἔξεσι, καὶ κικέρυκται, καὶ σὺ, ὃ Ζεῦ, ἰδίδως μί' ἐξουσίας
 εἰπεῖν, ἔδεν † ὑποστειλάμενος ἐρῶ.—Πολλοὶ γάρ, φημι, ἐκ
 ἀγαπῶντες, ὅτι αὐτοὶ μελέχουσιν τῶν αὐτῶν ἡμῖν ξυεδρίων,
 καὶ εὐωχῦνται ἐπίσης (καὶ ταῦτα, θνητοὶ ἐξ ἡμισείας ὄντες)
 ἔτι καὶ τὰς ὑπηρετάς, καὶ διασώτας τὰς αὐτῶν ἀνήγαγον εἰς
 τὸν ἕρανόν, καὶ παρηνέγραψαν. Καὶ νῦν ἐπίσης διανομάς τε 20
 † νέμονται, καὶ δυσίων μελέχουσιν, ἔδεν καλαδαλίης ἡμῖν τὸ

Mercury's Proclamation, here, seems to be made up out of the above Two: For τελείων θεῶν answers to Men above Fifty, in the Former; and οἷς ἔξεσι is a Part of the Latter, and seems to be levelled at those Deities who, being ξένοι and μέτοικοι in Heaven, had, therefore, no Right to speak, in this Assembly of the Gods, and are, hereby, warned against presuming so to do.

* Ξένοι, at Athens, were only Sojourners who lodged there, for some short Time. The μέτοικοι were such as, being first registered in the Court of Areopagus, took up their Abode in the City, and followed any lawful Business they pleased; but were not allowed to vote in

the Assemblies, or have any Share in the Government, and were obliged, under Pain of Confiscation, to have all their Business in the Courts managed by Patrons, called προστάται, as hath been already observed. They also paid a yearly Tribute to the State, called μετοίκιον, which is mentioned, a little below. See Potter's Antiq.

† ὑποστειλάμενος.] Ὑποστέλλομαι, animo contrahor, I am cramped in Mind, or I am afraid. Steph.

† νέμονται.] Stephanus shews, that from νέμω, distribuo, come νέμω and νέμομαι, possideo. quod aliquis mecum-partitus est.

μολοίμιον. ΣΕΥΣ. Μηδὲν αἰνιγματώδης, ὦ Μῶμι, ἀλλὰ σαφῶς, καὶ διαβέβηδον λέγε, προσεβείς καὶ τῆνομα. Νῦν γὰρ ἐς τὸ μέσον ἀπεβέβηται σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἀλλοίῃ ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρ' 5 ῥησιαστὴν οἶλα, μηδὲν ὀκνεῖν λέγειν.

2. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν. Ποιεῖς γὰρ τῆτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον. Ὡς ἐγὼ καὶ τῆνομα.---Ὁ γὰρ τοι γενναί-
 10 οτάει. Διόνυσος ἡμιάνθρωπος ὢν, ὑδὲ Ἕλληνας μηρόθεν, ἀλλὰ Συροφοινίκας τινος ἐμπόρου τῷ * Κάδμῳ θυγατρίδῃ, ἐπείπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν ἐ λέ-
 γω, ὅτε † τὴν μήτραν, ὅτε τὴν μέθην, ὅτε τὸ βᾶδισμα· πάσης γὰρ οἶμαι ὁράτε ὡς θῆλυς, καὶ γυναικεῖον τὴν φύσιν, ἡμιμανῆς, ἀκράτης ἔωθεν ἀποπνέων. Ὁ δὲ, καὶ ὅλην ‡ φρα-
 15 τρίαν εἰσποίησεν ἡμῖν, καὶ τὸν χρόνον ἐπαγόμενον πάρεστι, καὶ θεὸς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σιληνόν, καὶ Σαλύρην, αἰγροίκους τινάς, καὶ αἰπόλους τὲς πολλὰς, σκιρτήλικας ἀν-
 δρώπεις, καὶ τὰς μορφὰς ἀλλοκότους· ὧν ὁ μὲν, κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγί εἰοικώς, καὶ γένειον βα-
 20 θύ καθεμμένος, ὀλίγον τράγην διαφέρων ἐστίν· ὁ δὲ, Φαλακρὸς γέρον, σιμὸς τὴν ῥίνα, ἐπὶ ὄντα τὰ πολλὰ ὀχρέμενος, || Λυδὸς ἔτος· οἱ δὲ Σάτυροι ὀξεῖς τὰ ὄντα καὶ αὐτοὶ φα-
 λακροὶ, κεράσαι (οἷα τοῖς ἄρτι γενηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἐχῃσι δὲ § καὶ ὑβράς

* Κάδμῳ θυγατρίδῃ.] Momus calls Cadmus a Merchant, because he was the Son of Agenor, King of the Phœnicians, who, in his Reign, were the greatest Traders in the World.—Θυγατρίδῃς—ῥ. This Nominative Case is a Contract from Θυγατρίδος, and signifies a Grandchild by the Daughter.

† τὴν μήτραν.] This may be the Accusative Case, of κατὰ understood.

‡ φρατρίαν.] After Cecrops had settled a Form of Government among the Athenians, he for the better Conducting of public Business, divided the

whole People of Attica into four φύλαι, or Tribes, and each Tribe into three φρατρίαι's, or Wards, and each Ward into thirty γένη, or Families. The People were, afterwards, divided into ten, and, again, into twelve Tribes, as Dr. Potter and Stephanus shew. And it must, thence, follow, that the φρατρίαι were also multiplied.

|| Λυδὸς.] Silenus, the Foster-father of Bacchus.

§ καὶ ὑβράς.] Tails also: That is, beside their other Deformities,

ἅπαντες. Ὁρατε οὕς ἡμῖν θεὸς ποιεῖ ὁ γεννάδας; εἴτα θαυμάζομεν, εἰ καὶ ἀφρονῶσιν ἡμῶν οἱ ἄνθρωποι, ὁραῖς ἔτω γελοῖος θεὸς, καὶ τεραστίας; εἰ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην ἔσαν αὐτῷ, τὴν Ἀριάδην (ἣς καὶ τὸν εἶφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ) 5 τὴν δὲ Ἰκαρίην τῷ γεωργῷ θυγατέρα. Καὶ (ὁ πάντων γελοϊότατον, ὃ θεοί) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τῆτον ἀνήγαγεν, ὥς μὴ ἀνιῶτο ἡ παῖς εἰ μὴ ἔξει ἐν τῷ ἔρηνῳ τὸ ξυνηθεὶς ἐκείνο, καὶ ὅπερ ἠγάπα κυνίδιον αὐτῆς. Ταῦτα ἔχ' ὕβρις ὑμῖν δοκεῖ, καὶ παροινία, καὶ γέλως;— Ἀθάλα δ' 10 ἐν καὶ ἄλλης.

3. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπης, μήτε περὶ Ἀσκληπιῷ, μήτε περὶ Ἡρακλῆος· ὅρῳ γὰρ οἱ φέρη τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰαται καὶ ἀνίγησιν ἐκ τῶν νόσων, 15 καὶ ἔτι.

——— πολλῶν ἀνιάξει· ἄλλων.

ὁ δ' Ἡρακλῆς υἱὸς ὢν ἐμὸς, ἐκ ὀλίγων πόρων ἐπρίατο τὴν αἰθαρᾶσιαν. Ὡςτε μὴ καὶ ἡγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σέ, ὦ Ζεῦ, πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μὴ 20 δὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τῷ πυρός. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτόν σε τῇ παρῆρησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴ πρὸς ἐμὲ ἔξει μαλιστα. Μῶν δ' ἂν καὶ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν εἰ μόνον τῆτο ἀκῆσαι ἔστιν, ἀλλὰ καὶ ἄλλο τι περὶ σὲ λήγουσι, καὶ τάφον ἐπιδεικνύουσιν. Ἐγὼ δὲ ὅτε ἐκείνοις πειδομαι, ὅτε 25 Ἀχαιῶν Αἰγυιῦσιν, ὑποβολιμαῖον σε εἶναι φάσκουσιν. — Ἀ δὲ μαλιστα ἐλεγχθῆναι δεῖν ἠγῶμαι, ταῦτα ἔρω. Τῇ γὰρ τοι ἀρχὴν τῶν τοιούτων παρὰ νομμάτων, καὶ τὴν αἰτίαν τῷ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὦ Ζεῦ, παρῆσχες, θνηταῖς ἐπιμιθύναι, καὶ καλῶν παρ' αὐτάς ἐν ἄλλοτε ἄλ- 30 λω σχήματι. Ὡςτε ἡμᾶς δεδιέναι, μή σε καὶ αὐθῶς τις ξυλλαβὼν, ὅποτε ἂν ταῦρος ἦς, ἢ τῶν χρυσοχόων τις κατεργάζεσθαι χρυσὸν οὐλὰ καὶ ἀντὶ Διός, ἢ ὄρμου, ἢ ψέλλιον, ἢ ἑλλόδιον ἡμῖν γένη. Πλὴν ἀλλὰ ἐμπέπληκας γε τὸν ἔ- ρανόν τῶν ἡμιθέων τέτων, εἰ γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ 35 πρᾶγμα γελοῖότατόν ἐστιν, ὅπότ' ἂν τις ἄφρων ἀκῆσῃ, ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεύς, ὃς ἐπί- τατίεν αὐτῷ, τέθνηκε, καὶ * πλησίον Ἡρακλῆος νεώς, οἰκί-

* πλησίον.] Near to one Servant, and only the Tomb of another are, forsooth, the Tem- Eurystheus, his Master.
ple of Hercules, who was but a

τη ὄντω, καὶ Εὐρυσθέως τάφος, τῷ δισπότῃ αὐτῷ. Καὶ
 πάλιν ἐν Θήβαις, Διόνυσος μὲν θεὸς, οἱ δ' ἀνέψιοι αὐτῷ,
 ὁ Πενθεύς, ὁ Ἀκλῆαιων, καὶ ὁ Λεάρχων, ἀνδρῶπων ἀπάντων
 † κακοδαιμονέστατοι. Ἀφ' ὃ δὲ ἀπαξ σὺ, ὦ Ζεῦ, ἀνέφξας
 5 τοῖς τοιούτοις τὰς δόρας, καὶ ἐπὶ τὰς θνητὰς ἐτράπων, ἀπαν-
 τες μεμίμηθαί σε, καὶ ἔχ' ἄρρενες μόνον, ἀλλ' (ὅπερ αἰ-
 σχιστον) * καὶ αἱ θήλειαι θεαί. Τίς γὰρ ἐκ οἷδε τὸν
 † Ἀγχίστην, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμῖωνα, καὶ τὸν
 Ἰάσωνα, καὶ τὴς ἄλλας; ὥς τε ταῦτα μὲν εἰάσειν μοι δοκῶ-
 10 μακρὸν γὰρ ἂν τὸ διελίχθην γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῷ Γανυμήδεσ, ὦ Μῶμε, εἶπης·

† κακοδαιμονέστατοι.] This appears from the following Mythology: When *Cadmus* could not find his Sister, *Europa*, not daring to return to his Father, *Agenor*, who had sent him, in Quest of her, with strict Orders, never to return without her, he came into *Greece*, where he introduced the Use of Letters, and built the City of *Thebes* in *Boeotia*. Being, at length, turned out of his Kingdom by *Ampbion* and *Zethus*, the Gods, in Compassion to him, turned him into a Serpent. See *Ovid. Met.*

By his Wife, *Hermione*, he had four Daughters, *Semele*, *Agave*, *Ino*, and *Autonoë*. — When *Semele* was big of *Bacchus*, by *Jupiter*, she desired the God to embrace her, as he was wont to do *Juno*: She, therefore, was burned alive, while he approached her with Thunder and Lightning. — *Agave*, with her *Bacchanals*, tore her own Son, *Pentheus*, in Pieces, for contemning the Rights of *Bacchus*, while they celebrated them. — *Ino*, having severely treated *Phryxus* and *Helle*, the Children of her Husband, *Atamas*, by his former Wife, *Nephele*,

had, first, the Mortification of seeing *Atamas*, in a Fit of Rage, slay her Son, *Learcebus*; and, then, was, with her other Son, *Melicerta*, in her Arms, driven by him into the Sea. — And, lastly, *Autonoë's* Son, *Ataon*, being turned into a Stag by *Diana*, for his having seen her naked, was torn in Pieces by his own Dogs. *Ovid.*

* καὶ αἱ θήλειαι θεαί.] There seems to be a good deal of Humour in this Expression, as if he had said, *Ay*, and the delicate, puny Goddesses too. *Hom.*, but not in the Way of Humour, hath the same Sort of Expression, as, "Ἡρῇ θηλῦς ἰῦσα, *Il.* xix. and Αἴδρῃ θηλῦς ἰῦσα, *Il.* xxiii. And, perhaps, this of *Lucian* is a Sneer upon the Epithet, *θηλῦς*, thus applied; because, to say, a *Female Goddess*, or, a *Female Woman*, is silly and trifling. I do not say but a Poetical Genius may make this a Beauty.

† Ἀγχίστην.] *Venus* had an Amour with *Anchises*, *Aurora* with *Tithonus*, *Luna* with *Endymion*, and *Ceres* with *Jasón*: Whose Stories see, in your Dictionary.

χαλεπαῖν γὰρ, εἰ λυπήσεις τὸ μισράκιον, οὐκιδίσας εἰς τὸ
 γένε. ΜΩΜ. Οὐκὲν μὴδὲ περὶ τῷ αἰτῷ εἶπω, ὅτι καὶ
 ἔσται ἐν τῷ ἔραυνῳ ἔστιν. ἐπὶ τῷ βασιλείᾳ σκήπτρε καθε-
 ζόμεν, καὶ μονοεσχὶ ἐπὶ τὴν κεφαλὴν σε νεοτιεύων, θεὸς εἶ-
 ναι δοκῶν; ἢ καὶ τῶτον τῷ Γανυμήδεος ἕνεκα ἰάσομεν; ἀλλ' 5
 ὁ Ἄτλις γέ, ὦ Ζεῦ, καὶ ὁ Κορύδα, καὶ ὁ Σαδάζι, πόθιν
 ἡμῖν ἐπεισεκλήθησαν ἔσται; ἢ ὁ Μίθρης ἐκεῖν, ὁ Μῆδ, ὁ
 τὸν κἀνδυν, καὶ τὴν τιάραν, ἔδδ' ἐλληνίζων τῇ φωνῇ, ὥςγε ἔδ'
 ἦν προπὶη τις, ξυνίησι. Τειγαρεῦ οἱ Σκύδαι, καὶ οἱ Γίται
 ταῦτα ὀρῶντες αὐτῶν, μακρὰ ἡμῖν χαίρειν ἐπὶ πόλεις, αὐτοὶ 10
 ἀπαθανατίζουσι, καὶ θεὸς χειροποιῶσιν, ὅς ἂν ἰδελήτωσι, τὸν
 αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις δέλεω ὦν, παρενέγραψεν,
 ἔκ οἷδ' ὅπως διαλαδῶν. Καί τοι ταῦτα πάντα, ὦ θεοί,
 μέτρια. Σὺ δέ, ὦ * κυνοπρόσωπε, καὶ σινδόσιν ἐσταλμένε
 Αἰγυπτίε, τίς εἶ, ὦ βέλτιτε, ἢ πῶς ἀξιοῖς θεὸς εἶναι ὑλακ- 15
 τῶν; τί δὲ βυλόμεν, καὶ ὁ Μεμφίτης ἔστος † ταῦρος, ὁ
 ποικίλος, προσκυνεῖται, καὶ χεῖρ, καὶ προφήτας ἔχει; αἰ-
 σχύνομαι δὲ ἰβιδας, καὶ πιθήκας ἐπιπῦν, καὶ τράγους, καὶ ἄλλα
 πολλὰ γελοιότερα, ἔκ οἷδ' ὅπως ἐξ Αἰγυπτίᾳ παραδυσθῆναι
 εἰς τὸν ἔραυνόν. Ἄ ὑμεῖς, ὦ θεοί, πῶς ἀνέχισθε ὀρῶντες ἐπί- 20
 σης, ἢ καὶ μᾶλλον ὑμῶν προσκυνέμενα; ἢ σὺ, ὦ Ζεῦ, πῶς
 φέρεις, ἐπειδὴν κριεῖ κέρατα φύσωσί σοι; ΖΕΥΣ. Αἰσ-
 χρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως
 δ' ἔν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίσματά ἐστι, καὶ ἔ πάνυ
 χρὴ κατὰ γὰρ ἀμύητον ὄναι. ΜΩΜ. Πάνυ γὰρ μυστηρίων, 25
 ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι, θεὸς μὲν, τὸς θεός, κυνοκεφά-
 λος δέ, τὸς κυνοκεφάλως.

5. ΖΕΥΣ. Ἐα, φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε
 γὰρ περὶ τέτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δέ τὸς ἄλ-
 λως λέγει. ΜΩΜ. Τὸν Τροφῶνιον, ὦ Ζεῦ, καὶ ὁ μάλιστα 30
 με ἀποπνίγει, τὸν Ἀμφίλοχον ὅς ἐναγὼς ἀνδρώπῃ, καὶ
 † μητραλοῖς υἱὸς ὦν, θεσπιωδὲ ὁ γενναῖος ἐν Κιλικίᾳ, ψευ-
 δόμεν, τὰ πολλὰ, καὶ γοητεύων τοῖν δυοῖν ὁδολοῖν ἕνεκα.
 Τειγαρεῦν ἔκ ἐτι σὺ, ὦ Ἀπολλον, εὐδοκίμεις, ἀλλὰ ἥδη

* κυνοπρόσωπε.] This was
 Anubis, an Egyptian Idol, in
 the Form of a Dog.

— Latrator Anubis.

Virg. Æn. viii.

† ταῦρος.] Osiris,

† μητραλοῖς.] The No-
 minative Case is μητραλοῖας.
 That Amphiaras, the Father
 of Amphilocbus, was a Parricide,
 is what I cannot find, any
 where.

πᾶς λίθος, καὶ πᾶς ἑωρὶς χρησμοδεῖ, ὅς ἐν ἰθαίῳ περιχρῶ-
 θῇ, καὶ σεφάνους ἔχη, καὶ γόνιμο ἀνδρὸς εὐπορήσῃ, οἷοι πολλοί
 εἰσιν. Ἦδη καὶ ὁ Πολυδάμανος τῇ ἀδελφῇ ἀδριανῇ
 ἰάται τὰς πυρέττοισις ἐν Ὀλυμπίᾳ, καὶ ὁ Θεάγνητος ἐν Θά-
 5 σῶ, καὶ Ἐκτορι δύνει ἐν Ἰλίῳ, καὶ Πρωτεσίλαῳ κατὰ νῆκρον
 ἐν Κερύονήσῳ. Ἀφ' ἑδ' ἔν τοσούτοι γεγονάμεν, † ἐπι-
 δίδωκε μάλλον ἢ ἐπιτορκία, καὶ ἱεροσυλία· καὶ ὅπως, καταπε-
 φρονήκασιν ἡμῶν εὐ ποιήσεις. — Καὶ ταῦτα μὲν περὶ τῶν νό-
 10 θων, καὶ παρεγγράψην. — Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ
 ἦδη ἀκέων, ὅτε ὄντων τινῶν παρ' ἡμῶν, ὅτε θυγῆναι ὅπως δυ-
 ναμέναν, πάντῃ, ὃ Ζεῦ, καὶ ἐπὶ τέτοισι γελῶ. Ἡ πῆ γὰρ
 ἔστιν ἡ πολυδρόλλητος ἀρετὴ, καὶ φύσις, καὶ εἰμαρμένη, καὶ
 τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνόματα, ὑπὸ βλα-
 15 πκῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα· καὶ ὅμως αὐτό-
 τῃ σχῆδιᾳ ὄντα, ἔτω τὰς ἀνοήτους πέπεικεν, ὥς ἐδίδες ἡμῶν,
 ἑδὲ δύνει βάλειναι, εἰδὼς ὅτι καὶ μυστίας ἐκατόμβας πάρε-
 γῆσθαι, ὅμως τὴν τύχην πράξουσιν τὰ μεμνηραμένα, καὶ ὃ ἐξ
 ἀρχῆς ἐκάτῳ ἐπεκλώσθη. Ἠδέως ἂν ἔν ἐροίμην σὲ, ὃ
 Ζεῦ, εἴ πῃ εἶδες ἢ ἀρετὴν, ἢ φύσιν, ἢ εἰμαρμένην. Ὅτι
 20 μὲν γὰρ καὶ σὺ ἀκέεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς,
 οἶδα, εἰ μὴ κωφός τις εἴ, ὥς βοῶντων αὐτῶν μὴ ἐπαίειν.
 Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὅρῳ γὰρ
 τὰς πολλὰς ἀχθομένους μοι λέγοντι, καὶ συρίττοισις, ἐκείνης
 μάστιγα, ἢ καδῆψαλο ἢ παρρησία τῶν λόγων. Πέρας γὰρ,

† ἐπιδίδωκε.] When the
 Verb ἐπιδίδωμι, which, strictly
 and naturally, signifies no more
 than *do insuper*, or *dono praterea*,
 is used to signify *proficio*, or,
augeor, as, in this Place, it
 seems to me to have made a
 very odd Transition, from its
 first, to this other Meaning:
 For, when it signifies *do insuper*,
 it always hath after it the
 Accusative Case of the Thing
added, either expressed, or very
 plainly understood; as appears
 from *Stephanus's* Quotations,
 ἐκ τῶν οἰκείων ἄλλα ἐπιδιδῶ-
 ναι, and, ἐγὼ δὲ τοι ἐκ
 ἐπιδάσω. *Plato*, and *Hesiod*.
 But, in the Signification of *pro-*

ficio, as we see it, here, it is
 put, absolutely, and, as it were,
 by Force, for that Meaning, as
 it stands by itself without a y
 Case, either expressed, or easily
 understood. The usual Way of
 accounting for Acceptations of
 this Kind is to say, That they
 are Idioms, and that the Lan-
 guage will have it so. But I
 cannot help Thinking, after all,
 that there really is a Case still
 understood, and that this Mode
 of Speech before us is intended,
 thus, ἐπιδίδωκε ἙΑΤΤΗΝ
 μάλλον ἢ ἐπιτορκία, "Perju-
 ry hath given more of
 herself," i. e., "hath in-
 creased."

εἰ ἐθέλεις, ὦ Ζεῦ, * Ψήφισμά τι περὶ τῶν ἀναγνώσκειται
ἤδη ξυγγραμμένον. ΖΕΥΣ. Ἀνάστωθι. Οὐ πάντα γὰρ
ἀλόγως ἠτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ
ἐπιπλεῖον αὐ γίνῃται.

Ψ Η Φ Ι Σ Μ Α.

Α Γ Α Θ Η Τ Υ Χ Η.

6. **Ε**κκλησίας * ἐνόμω ἀγομίνης, † ἐβδόμη ἡμερῆς,
ὁ Ζεὺς

* Ψήφισμά.] The *Athenian*
Ψήφισμα, or *Decree*, differed
from the Νόμος, or *Law*, in
this, that the Νόμος was a ge-
neral and lasting Rule, but the
Ψήφισμα only respected parti-
cular Times, Places, Persons,
and other Circumstances. *Po-
ter.*

* Ἐκκλησίας ἐνόμω.]
Ἐννομος signifies *intra Legem*:
And, therefore, ἐκκλησία ἐν-
νομος signifies, “an *Assembly*
“met together, as the *Law*
“directed.” We meet this
same Expression, in the *Acts* of
the *Apostles*, chap. xix. ver. 39.
and our *Translation* renders it,
a *lawful Assembly*; by which
we are to understand, “an
“*Assembly convened and held*,
“as the *Law* directed.” For
an *Assembly* may, in a certain
Sense, be *lawful*, and, yet, not
held upon any direct Prescription
of the *Law*.

† ἐβδόμη ἡμερῆς.] The
Athenian Month was divided in-
to three Decads of Days. The
Days of the first Decad were
called ἡμέραι μηνὸς ἀρχομένης,
or, ἡμερῆς; those of the se-
cond Decad, μισθῆτος; and

those of the third, φθινοῖος,
or, λήγοντος.

The first Day of the first
Decad, or the First of the
Month, was called νεομηνία, as
falling upon the *New-Moon* (or
rather, as being the first Day
of the Month;) the second,
δύττερα ἡμερῆς; the third,
τρίτη ἡμερῆς; and so on to
δεκάτη ἡμερῆς.

The first Day of the second
Decad, being the Eleventh of
the Month, was called πρώτη
μισθῆτος, or, πρώτη ἐπὶ δέκα;
the second, δεύτερα μισθῆτος,
or, δεύτερα ἐπὶ δέκα; and so
on to the last Day of the second
Decad, or Twentieth of the
Month; which was called
εἰκάς.

The first Day of the third
Decad, or Twenty-first of the
Month, was called πρώτη ἐπ’
εἰκάδι, or, πρώτη λήγοντος;
the second of the third Decad, or
twenty-second of the Month,
δύττερα ἐπ’ εἰκάδι, or, δεύτερα
λήγοντος; and so on to τριά-
κας, the Thirtieth, or Last.

Sometimes, they inverted the
Method of Reckoning, thus:

The

ὁ Ζεὺς * ἐπρυτάνει, καὶ προήδρευ Ποσειδῶν, ἐπιστάται Ἀπόλλων,

The first Day of the last Decad, or the Twenty-first of the Month, was called Φθινόγοντος δικάτη; the second of the same Decad, or Twenty-second of the Month, Φθινόγοντος ἐνάτη; and so on upwards to πρώτη Φθινόγοντος, or, τρίακας, after the Manner of reckoning the Roman Nones, Ides, and Calends.

By Solon's Regulation, every second Month had but twenty-nine Days, and the last Day of every Month was called τρίακας, the Thirtieth, the Twenty-second, or, according to some, the Twenty-ninth, not being, in that Case, reckoned. The τρίακας was likewise, by Solon, called ἐν καὶ νεὰ; because the Old Moon often ended, and the New began, on that Day.

And, lastly, the same was called Δημήτριας, from Demetrius Phalereus, who made every Month to consist of thirty Days, and, consequently, the Year of 360; for which, the Athenians erected 360 Statues to him. For all this, and more, see the most accurate Dr. Potter.

*ἐπρυτάνει.] By Solon's Plan of Government, the supreme Power of making Laws and Decrees was lodged in the People of Athens; but, lest the unthinking Multitude should, by crafty and designing Men, be seduced to pass any Laws destructive of their own Rights and Privilege, he instituted a Senate, which was composed of such Men only, as were remarkable for their great Wisdom, Experience, and Integrity. This

Body of Men was called βελή, and consisted, in Solon's Time, of Four hundred Members; the Tribes of Attica, out of which they were chosen, being then but four. But, when Clisthenes, eighty-six Years after, divided the People into ten Tribes, he also increased the βελή to Five-hundred, by ordering that fifty Members should be elected out of each Tribe.

In this Senate, the fifty Representatives of each Tribe presided, Turn about; and each Fifty, for the Space of thirty-five Days, beginning with the Representatives of the first Tribe. The presiding Fifty were called πρυτανεῖς; and the Space of thirty-five Days, during which they presided, was termed πρυτανεία.

The same presiding Fifty again divided their Trouble, by agreeing that Ten only of them should preside, for the first seven Days of their Time; Ten more, for the next seven; and so on, till each Ten of the Fifty had taken a Turn of seven Days; which made five times seven, or thirty-five Days, that is, the πρυτανεία, or whole Time of the Tribe's Presiding.

Now the Ten, whom the fifty πρυτανεῖς deputed out of themselves, were, for the Time being, called πρόεδροι; and one of these, again, who was chosen by Lot to preside, in Chief, was stiled ἐπιστάτης.

With Regard to the ἐκκλησίαι, or Popular Assemblies, the distinct Business of the πρυτα-

λων, ἔγραμμάτευσεν Μῶμ^ο τῆς νυχτὸς, καὶ ὁ ὕπνος τὴν * γνώ-
μην εἶπεν. --- ἘΠΕΙΔΗ πολλοὶ τῶν ξένων, † ὁ μόνον Ἑλ-
ληνες, ἀλλὰ καὶ Βάρβαροι, ὁδὰμῶς ἄξιοι ὄντες κοινωνεῖν ἡμῶν
τῆς πολιτείας παρεγγράφοντες, ἔκ οἷδ' ὅπως καὶ θεοὶ δόξαν-
τες, ἐμπειπλήκασιν μὲν τὸν ἕρανόν, ὡς μεγόν εἶναι τὸ συμ- 5
πόσιον ὅχλῳ ταραχώδως πολυγλώσσων τινῶν, καὶ ‡ ξυγκλύ-
δων ἐπιτέλειπε δὲ ἡ ἡμεροσία, καὶ τὸ νίκταρ, ὥστε § μᾶς
ἤδη τὴν † κοτύλην εἶναι, διὰ τὸ πληθῆ^{σθαι} τῶν πινόντων· οἱ δὲ
ὑπὸ αὐθαδεΐας παρωσάμενοι τῆς παλαιᾶς τε, καὶ ἀληθεΐς
θεᾶς, προεδρίας ἡξιώκασιν ἑαυτὰς παρὰ πάντα τὰ πά- 10
τρια, καὶ ἐν τῇ γῇ προσιμᾶσθαι θέλωσι, ΔΕΔΟΧΘΩ τῇ
βουλῇ, καὶ τῷ δήμῳ ξυλλεγεῖναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμ-
πῳ.

veis was to summon the People to meet ; that of the *πρόεδροι*, to lay before them what they were to deliberate upon ; and that of the *ἐπιστάτης*, to grant them the Liberty of Voting, which they could not do, till he had given them a Signal.

Laws and *Decrees* generally took their Rise in the *βῆλη*, or *Senate*, because the Persons, who composed it, were Men of Learning, and great Knowledge in the true Interests of the Constitution ; but no Act of their's was of any Force, till the above proper Officers had laid it before the People, and they had ratified it by their Votes. This Account I have collected from the most learned Dr. *Potter*.

It is to be observed, that *Jupiter* is, here, made to represent all the *πρυτανῖς*, in his single Person, and *Neptune* the *πρόεδροι* ; but *Apollo* and *Momus* only the single Officers, called *ἐπιστάτης* and *γραμματεὺς* ; by which it appears, that a proper Pre-eminence is, here, preserved, in the Distribution of these Offices.

* γνώμην εἶπεν.] It is not meant, that *Hypnus* was the Person, who laid this *Decree* before the Assembly ; but that he was the first Author of it. Γνώμην εἶπειν, *censere*, vel, *Auctor-essententia*, Steph.

There seems to be an humorous Allegory, in making the God of Sleep the Author of this *Decree* ; which is as much as to say, that the whole Affair of this Assembly of fictitious Deities is but a Dream, or Chimeras.

† ὁ μόνον Ἑλληνες.] He speaks, in Conformity to the Usage in *Athens*, where, even, *Greeks* were reckoned *ξένοι*, or Strangers ; to wit, such as came from *Ionia*, the Islands, or any other Co'ony. See *Potter*.

‡ ξυγκλύδων.] Put for *συγκλύδων*, from the Nominative *σύγκλυς* — *ύδω*, a Derivative from *συγκαλέω*, *convoco*.

§ μᾶς.] See the Note upon *δραχμῶν*, *Lib. I. Dial. xi.*

† κοτύλην.] See the Note upon *χοίτικας*, *Lib. I. Dial. xvii.*

πῶ περὶ τροπὰς χειμερινὰς, ἐλίσθαι δὲ ἐπιγνώμονας τε-
 λείας διὲς ἑπτά, τρεῖς μὲν, ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ
 Κρόνῳ, τέτταρας δὲ ἐκ τῶν δώδεκα· καὶ ἐν αὐτοῖς, τὸν Δία.
 Τέττας δὲ τὴν ἐπιγνώμονας, αὐτὰς μὲν καθήξισθαι ὁμό-
 5 σταντας τὸν νόμιμον ὄρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ,
 κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιῷσι † ξυντελεῖν εἰς
 τὸ συνέδριον. Τὴν δὲ ἡκεῖν μάρτυρας ἐπαγομένους ἐνωμότους,
 καὶ ἀποδείξεις τῷ γένει. Τὸν τευθεν δὲ, οἱ μὲν παρίτωσαν
 κατ' ἑνα. Οἱ δὲ, ἐπιγνώμονες ἐξελάζοντες, ἡ διὲς εἶναι
 10 ἀποφανῆναι, ἡ καταπίμπυσιν ἐπὶ τὰ σφέτερα ἥρια, καὶ
 τὰς θήκας τὰς προγονικάς. Ἦν δὲ τις * ἀλῶ τῶν ἀδο-
 κίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνώμονων ἐκκριθείων ἐπιβαίνων
 τῷ ἕρανῳ, εἰς τὸν τάρταρον ἐμπίσειν τεῦτον. Ἐργάζεσθαι
 δὲ τὰ αὐτῷ ἔκαστον. Καὶ μήτε τὴν Ἀθηνᾶν ἰᾶσθαι, μήτε
 15 τὸν Ἀσκληπιὸν χρησμοδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα
 μόνον ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον, μάντιν, ἢ κισσαρωδὸν,
 ἢ ἱατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀνα-
 πλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν ἐκ ἴσασιν.
 20 Ὅπόσοι δὲ ἦδη ναῶν ἢ θυσιῶν ἡξιώθησαν, ἐκείνων μὲν
 καταδαιριδῆναι τὰ ἀγάλματα, ἐπιθεῆναι δὲ ἡ Διὸς, ἡ
 Ἥρας, ἡ Ἀπόλλωνος, ἡ τῶν ἄλλων τινὸς· ἐκείνοις δὲ,
 τάφον χῶσαι τὴν πόλιν, καὶ γῆλην ἐπιστῆσαι ἀντὶ
 βωμῶ. Ἦν δὲ τις παρακῆσθαι τῷ κηρύγματι, καὶ μὴ
 ἐπιλήσθαι ἐπὶ τὴν ἐπιγνώμονας ἐλθεῖν, † ἐρῆμην αὐτῷ
 † κατα-

† ξυντελεῖν.] The other
 Translation renders this Word
legitime-admitti; but I chuse
 to follow *Stephanus*, who says
 that, upon Occasions of this
 Kind, it should be rendered
contribui, to be ranked among.
 Yet still I cannot see, why it
 should, or how it can, be taken
 passively. It comes from *τέλος*,
Dignitas, or *Magistratus* (which
 Sense of the Word is common,
 as we find *Cyrus*, in *Xenophon*,
 saying *εἰς τῆτο τὸ τέλος*
κατίσθαι); and I cannot appre-
 hend, why it may not be, natu-
 rally and easily, rendered, in

dignitatem, vel, magistratum
coire.

* ἀλῶ.] The third Person
 singular of the second Aorist of
 the Subjunctive Mood Active.
 But both the Perfect and se-
 cond Aorist Active of the Verb
ἀλίσκω, or *ἄλωμι*, are, gene-
 rally, taken Passively, as, *κλέπ-*
των ἤλωκε, *furans deprensus*
est, *Steph.* and, *πόλις ἀλώσα*,
urbs capta, *Il. ii.*

† ἐρῆμην.] *ἔρημος* — *ον*,
 and *ἔρημος*, *η*, *ον*, are both
 said. But there is no such Word
 as *ἔρημος*, an absolute Substan-
 tive;

† καταδαιτησάων. — Ζ Ε Υ Σ. Τῷτο μὲν ἡμῖν τὸ
Ψήφισμα δικαιοτάτον, ὃ Μῶμε, καὶ ὅτῳ δοκεῖ, ἀναλεινάτω
τὴν χεῖρα. Μᾶλλον δὲ ἔγω γινέσθω πλείους γὰρ
οἷδ' ὅτι ἔσονται, οἱ μὴ χειροτονήσουσις. Ἀλλὰ νῦν μὲν,
ἀπιτε. Ὅποτεν δὲ κηρύξῃ ὁ Ἑρμῆς, ἡκέτε, κομίζοντες 5
ἕκαστος ἐναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις,
πατρὸς ὄνομα, καὶ μητρὸς, καὶ ὅθεν, καὶ ὅπως θεὸς ἰγνέτο,
καὶ φυλὴν, καὶ * φράτορας. Ὡς ὅστις ἂν μὴ παράσχηται,
ἔθεν μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεὼν τις μέγαν ἐπὶ γῆς
ἔχει, καὶ εἰ οἱ ἄνθρωποι θεὸν αὐτὸν εἶναι νομίζουσιν. 10

tive; for, when it is put alone
for a *Desert*, χωρὰ, *Regio*, is
understood. So likewise, when
ἐρήμη is used, as a Law-term,
signifying a forsaken Cause, or
that upon which no Defendant
appears, then, also, is the Sub-
stantive δίκη, a Cause, or Suit,
understood. See *Steph.*

† καταδαιτησάων.]
The Genitive Case Plural of
καταδαιτήσας, the Participle
of the first Aorist Active, put,
according to the *Attic* Dialect, for
καταδαιτησάτωσαν, the third
Person Plural of the first Aorist
of the Imperative Mood Active
of καταδαιτᾶν, *condemno*,
from κατὰ, *contra*, and δαίτα,
Arbitrium.—*Stephanus* observes,
that *Arbitrium* is a most extra-
ordinary Signification of the
Word δαίτα, which, properly,

signifies *Mos-vivendi*, or *Ratio*
Victus à Medicis praescripta.
And, since none, before him,
have accounted for its Signify-
ing *Arbitrium*, he begs Leave
to guess, that it is, because, as
the Prescribing a proper Regi-
men of *Diet* restores Health to
sick Persons, so the Decision,
proposed by *Arbitrators*, restores
Peace and Harmony to the
contending Parties. Were I al-
lowed also to guess, I should
be apt to think, that, as a pro-
per Regimen of *Diet*, which
allows a Patient neither *more*,
nor *less*, than he ought to have,
hath been termed δαίτα, so
the Distribution of Justice,
which gives each of the Liti-
gants his *exact Due*, might be
called by the same Name.

* φράτορας.] See the Note
upon φρατρίαν, *Lib. II. Dial.*
ii.

Δ Ι Α' Λ. γ'. Τίμων, ἡ Μισάνθρωπος.

It is impossible to express the Humour and Satyre, with which the
Vices and Follies of Mankind are, here, exposed. But the
best Way, to be justly affected with both, is for the Reader
strongly to picture and represent, to himself, the Habits, the
Attitudes, the Humours, the Passions, and the Voices of the
Speakers. So, if we would read *Timon's* Prayer, with which
the *Dialogue* begins, with a proper Taste, we must represent to
ourselves *Timon* in his furred Leather Coat, dirty, shabby, and

leaning upon his Spade ; and then, after no very pious Meditation, suddenly turning up his sower fleeing Face, and, in a loud, harsh, angry, gibing Tone of Voice, addressing, or rather attacking, *Jupiter* with a Volley of Poetical Epithets and Attributes.

- TIM. * **Ω** Ζεῦ * φίλιε, κ' ξένιε, κ' ἱταιριεῖε, κ' ἰφί-
 ριε, κ' ἀγεροπητὰ, κ' ὄρκιε, κ' νεφεληγερέτα,
 κ' ἐρίγδυπε, κ' εἴ τι σε ἄλλο οἱ ἐμβρόνητοι ποιηταὶ καλῶσι·
 κ' μαλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· (τότε γὰρ αὐ-
 5 τοῖς πολυάνυμος γινόμενος ὑπερίδεις τὸ πίπλον τῆ † μέ-
 τρου, κ' ἀναπληροῖς τὸ κεχηνὸς τῆ ῥυθμοῦ) πῦ σοι νῦν ἡ
 ἐρισμάραγμα ἀγραπὴ, κ' ἡ βαρύβορομος βροντὴ, κ' ὁ αἰ-
 θαλόεις, κ' ἀργήεις, κ' σμερδαλέος κεραυνός ; ἀπαντα γὰρ
 ταῦτα λῆς ἢ δὴ ἀναπέφηνε, κ' καπνὸς ποιητικὸς ἀτεχνῶς,
 10 ἔξω τῆ πατάγῃ τῶν ὀνομάτων. Τὸ δὲ αἰοιδιμὸν σε, κ' ἐκ-
 ῥόλον ὄπλον, κ' πρόχειρον, ἐκ οἷδ' ὅπως τελείως ἀπίσθη,
 κ' ψυχρὸν ἐστὶ, μὴδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀ-
 δικημάτων διαφύλαττον. Θᾶττον γὰρ τῶν ἐπιτορκεῖν τις ἐπι-
 χειρῶντων ἔωλον θρυαλλίδα φοβηδεῖη ἂν, ἢ τὴν τῆ πανδα-
 15 μάτορος κεραυνῆ φλόγα. Οὕτω δαλὸν τινα ἐπανατίνασσαι
 δοκιαῖς αὐτοῖς, ὡς πῦρ μὲν, ἡ καπνὸν ἀπ' αὐτῆς μὴ διδίδε-
 ναι, μόνον δὲ τῷτο οἶσθαι ἀπολαύειν τῆ τραύμαλις, ὅτι
 ἀναπλησθῆσθαι τῆς ἀσβόλου. Ὡς ἢ δὴ διὰ ταῦτά σοι
 κ' ὁ Σαλμονεὺς ἀνιβροντᾶν ἰτόλμα, ἔ παύει τοι ἀπίδαν·
 20 ὦν πρὸς ἄτω ψυχρὸν τὴν ὀργὴν Δία, θερμυργὸς ἀνὴρ, κ'
 μεγαλαυχόμενος. Πῶς γὰρ ὅπως γε καδάσπει † ὑπὸ μαν-
 δραγόρα

* φίλιε.] The Words *phillie*, *hospitalitie*, and *jusjurandice*, in the Translation, are coined.

† μέτρα.] Βαίνονται δὲ οἱ ρυθμοὶ, τὰ δὲ μέτρα ἔ βαίνονται. Scholiast. *Æschyli*, *Faber*.—So that ῥυθμός signifies the harmonious Run of a Verse, and μέτρον the just Measure, or Number, of Feet.

‡ ὑπὸ μανδραγόρα.] *Grævius* thinks, that *Lucian* could not write it, ὑπὸ μανδραγόρα, because the *Mandrake* doth not cause Sleep to such, as only lie

under it, but to such as drink the Juice of it : And he, therefore, would have it read, ἀπὸ μανδραγόρου, after *Mandrake*, that is, “ after Taking a Dose of *Mandrake*.” That ἀπὸ is, often, taken, in this Sense, is certain ; as, ἀπὸ δ' αὐτῆς θερέσσοντο, at *deinde armabantur*, *Il. ix.* and, ἀπὸ δείπνου, post *cænam* ; ἀπὸ σαλπύγγος, post *tubæ sonitum*. *Steph.*—Yet, as the *Mandrake* is a Plant of a soporific Quality, I think, *Lucian* might have considered a Dose of

δραγόρα καθεύδεις ; ὅς ἔτι τῶν ἐπισημάτων ἀκρίβεις, ὅτι τὸς
ἀδικούντας ἐπισκοπεῖς, λημᾶς δὲ, καὶ ἀμολυνώτεις πρὸς τὰ
γινόμενα, καὶ τὰ ὧτα ἐκκινώφωσαι καθάπερ οἱ παρηγηκό-
τες. Ἐπεὶ νύ τοι γὰρ ἔτι καὶ ὀξύθυμος ὢν, καὶ ἀκμαῖος τὴν
ὄργην, πολλὰ κατὰ τῶν ἀδίκων, καὶ βιαίων ἐποίησας, καὶ ἑδέ-
πολε ἤγεις τότε πρὸς αὐτοὺς ἐκχειρίαν, ἀλλ' αὐτὸ ἐνεργὸς
πάντως ὁ κεραυνὸς ἦν, καὶ ἡ αἰγὶς ἐπισείετο, καὶ ἡ Βροντὴ
ἐπαταγεῖτο, καὶ ἡ ἀστραπὴ συνεχὴς ὥσπερ * εἰς ἀκροβο-
λισμὸν

of it, as an *Oppression* and *Load*
upon the Senses, and, therefore,
have said of a Person, that he
sleeps, ὑπὸ μανδραγόρα, *under*
the Oppression of a Dose of Man-
drake.

I have been favoured, with
the following accurate and
learned Account of the *Man-*
drake, by a Friend : — “ *Man-*
“ *drake* is an Herb of a narcotic
“ and cold Quality, especially
“ the Root, which is large,
“ and shaped like those of
“ Parsnip, Carrot, White Bri-
“ ony, &c. and, in old Times,
“ has been applied to deaden
“ Pain, in Parts to be opened,
“ or cut off. Its Roots are
“ sometimes forked ; which
“ made the fruitful Heads of
“ Antiquity fancy they were
“ like the Legs, or Thighs, of
“ Men, and derive its Greek
“ Name of *Mandragora*, quasi
“ *Andragora*, quod inter eradi-
“ *candum ejulatur* & *humanam*
“ *refert vocem*. Pythagoras
“ calls it, *Anthropomorphus* ;
“ *Columella* terms it, *Semibomo*.
“ *Albertus* de *Mandragora*
“ *Drusius* de *Monstris*, *Kircher-*
“ *us* de *Magia Parastatica*,
“ *Plin.* in *Hist. Nat.* and others,
“ have run into the same Con-
“ ceit.

“ The Ancients believed it
“ grew only, at Places of Exe-

“ cution, out of the Urine and
“ Fat of the Dead ; that in
“ Eradication, it shrieked ;
“ that it brought Calamity on
“ such as pulled, or dug, it up ;
“ to prevent which Disasters,
“ *Pliny*, who lets no idle Story
“ slip, gives Directions, at large,
“ to be observed, in pulling
“ it.

“ Cunning Impostors have
“ confirmed these Errors, by
“ chusing forked Roots of it,
“ and, carving, in some, the
“ generative Parts of Men ; in
“ others, those of Women ;
“ and putting into small Holes,
“ made in proper Places, the
“ Grains of Millet, Barley, or
“ the like ; and setting them
“ in a moist Place, till they
“ grew, and sent forth Blades ;
“ which, when dried, looked
“ like Hair. For the Discove-
“ ry of these Cheats, we are
“ beholden to *Mattbiolus*, *Cro-*
“ *lius*, Sir *Thomas Brown*, and
“ others.”

* εἰς ἀκροβολισμὸν.] ‘ *Ακ-*
ροβολίζω signifies “ to dart, or
“ shoot, from beneath, at any
“ high Place, or Thing ; or,
“ from an high Place, at some-
“ thing below.” And, though
Stephanus, who shews this to be
the true Meaning of the Word,
interprets ἀκροβολισμὸς, by no-
thing, but *jaculatio*, or *Veli-*
tatio,

λισμὸν προηκοῦν. Οἱ σισμοὶ δὲ * κοσκινηδόν, καὶ ἡ
 χιῶν σωρηδόν, καὶ ἡ χάλαζα πιτρηδόν· καὶ ἵνα σοι † φορ-
 τικῶς διαλέγωμαι, ὕστεοί τι ῥαγδαῖοι, καὶ βίαιοι, ‡ ποτα-
 μὸς ἐκάστη γαγών· ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνῳ ναυα-
 5 γία ἐπὶ τῷ Δευκαλίων· ἐγένετο, ὡς ὑποβρυχίων ἀπάντων
 καταδεδυκότων, μόγις ἐν τι κισώτιον περισωθῆναι, προσο-
 κείλαν τῷ || Λυκωρεῖ, ζώπυρόν τι τῷ ἀνθρωπίνῳ σπέρματι
 διαφύλακτον εἰς ἐπιγονὴν κακίας μείζον· Τοι γάρ τοι

ratio, yet certainly it must, from its Composition, originally and properly, signify, *ex alto-vel edito-loco-Faculatio*, or, *editum-versus-locum-Faculatio*: And, here, it must signify the Former, as the *Lightning* must have been *darted downward*. For these Reasons, I take εἰς ἀκροβολισμόν to be, here, spoken, in much the same Manner, as εἰς ὑπερβολήν, or εἰς τὸ ἀκριβέστατον; and, therefore, to signify, *usque ad Acrobolismum*, that is, *even to the Degree of an Acrobolism*; that is, “as thick as *Darts* are “showered down upon an Enemy, from the Walls of a “Town, or other high Place.” *Erasmus*, here, renders both ὥσπερ and εἰς by nothing but *in morem*; which, how it answers to those two Words, I cannot see: Nor can I apply this Expression to εἰς, having never met with this Preposition, in that Sense.

* κοσκινηδόν.] “*Ut cribri agitationem referre videantur.*” *Faber.*

† φορτικῶς.] *Stephanus* shews, that φορτικός signifies, “fit-to-carry-g eat-Burthens,” as, φορτικὸν πλοῖον, *oneraria Navis*; and that, metaphorically, it signifies *molestus*, or

tædiosus. But I find it hard to conceive (though *Erasmus* hath so translated it) how φορτικῶς, here, can signify *molestè*, because *Timon*, through the Whole, preserves, at least, a Sort of a Shew of Decorum towards *Jupiter*, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical, in him, to tell *Jupiter*, to his Face, while he was praying to him, that he would *pester* him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. ὕστεοί ῥαγδαῖοι, &c. is not, at all, Language of a *pestering* Nature. I, therefore, am inclined to think, that φορτικῶς, in this Place, means *magnificè*; as if he had said, “And, *Jupiter*, that I may “talk to you *importantly*, or “grandly, as my Subject requires, I should.”—And this he really does, by going on in the grand Expressions, ὕστεοί ῥαγδαῖοι, &c.

‡ ποταμὸς.] The Text seems to want καὶ before ποταμὸς, to answer τε going before.

|| Λυκωρεῖ.] *Lycorès* was a Street of the City *Delphi*, upon Mount *Parnassus*, of which the common Dictionaries make no Mention.

ἐκόλυνθα τῆς ῥαθυμίας ταπείχειρα κομίζῃ παρ' αὐτῶν, ἔτι
 θύοντο· ἔτι σοί τινος, ἔτι γεφανῶντος, * εἰ μή τις ἄρα
 πάρεργον Ὀλυμπίων· καὶ ἔτι ὃ πάνυ ἀναγκαῖα ποιεῖν δο-
 κῶν, ἀλλ' εἰς ἑθνος τι ἀρχαῖον συντελῶν. Καὶ καὶ ὀλίγον
 Κρόνον σε, ὃ δεινὸν γενναϊότατε, ἀποφαίνῃσι, παρυσάμενοι 5
 τῆς τιμῆς.

2. Ἐὼ λῆγειν, ὅποσάκις ἤδη σε τὸν νεὼν σεσυλήκασιν.
 Οἱ δὲ καὶ αὐτῷ σοὶ τὰς χεῖρας † Ὀλυμπιάσιν ἐπιδεδόθηκασι.
 Καὶ σὺ ὃ ὑψιβερέμετης ὤκησας, ἡ ἀναστῆσαι τὰς κύνας,
 ἡ τὰς γίτοντας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτὰς 10
 συλλαβοῖεν, ἔτι συσκευαζομένης πρὸς τὴν φυγὴν. Ἀλλ' ὃ
 γενναῖος, καὶ γιγαντολέτωρ, καὶ τιτανοκράτωρ ἐκάδησο, τὰς
 πολοκάμης περικειρόμενος ὑπ' αὐτῶν, δεκάσπηχυν κεραιὸν
 ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, ἧ ὃ θαυμάσιε, πη-
 νίκα παύσεται ἔτι αἰετῶς παρορώμενα; ἡ τότε κολά- 15
 σεις τὴν τοσαύτην ἀδικίαν; ‡ πόσοι Φαίδουλις ἡ Δευκα-
 λίωνες

* εἰ μή τις ἄρα πάρεργον
 Ὀλυμπίων.] These Words are,
 to me, very obscure. I, there-
 fore, leave the Translation of
 them, as I found it; though, I
 fear, it hath no Authority, for
 rendering πάρεργον, adverbially,
 by “ obiter; and much less,
 for rendering Ὀλυμπίων by “ in
 “ Ludis Olympicis.” It is
 true, Ὀλύμπια---ων signifies
 Olympia, or, Ludi Olympici;
 but, how the Genitive Case
 Ὀλυμπίων can signify, “ in-
 “ Olympicis,” is what I can-
 not conceive. The only Sense,
 I can make of this Place, arises
 from considering the Text, as
 running, in this Manner, ἔτι
 θύοντος ἔτι σοὶ τινος, ἔτι
 γεφανῶντος, εἰ μή τις ἄρα
 ΠΟΙΗΨΙΕ πάρεργον Ἐ-
 ΚΕῖΝΟ Ὀλυμπίων. “ Nec
 “ sacrificante tibi amplius ali-
 “ quo, nec statuat tuam coro-
 “ nante, nisi præstiterit quispi-

“ am supervacaneum illud Lu-
 “ dorum Olympicorum.” And
 this Sense I should gladly change
 for one that may be drawn from
 the Text, with more Ease.

The Olympic Games were ce-
 lebrated, in Honour of Jupiter
 Olympius, not at Mount Olym-
 pus in Thessaly, but near the
 City Olympia, otherwise called
 Pisa, upon the River Alpheus,
 in Peloponnesus.

† Ὀλυμπιάσιν.] The Da-
 tive Case Singular of Ὀλύμπια,
 the Name of that City, with
 σιν added; and is put adverbially,
 signifying, in-Olympia. So
 Ὀλυμπιάδιν, ab-Olympia; and
 Ὀλυμπιάζει, Olympiam-ver-
 sus.

§ ὃ θαυμάσιε.] “ Honoris
 “ appellatio: Ut, ὃ γενάδα,
 “ εὐδαιμόνιε, &c.” Faber.

‡ πόσοι Φαίδουλις, &c.]
 How many universal Conflagra-
 tions and Deluges! Meaning,
 that

- λίανες ἱκανοὶ πρὸς ἄτως ὑπέραντλον ὕβριν τῆ βίης ; ἵνα γὰρ
 τὰ κοινὰ εἰσας, τὰ μὰ εἶπω, τοσούτους Ἀθηναίων εἰς ὕψος
 ἄρας, καὶ πλεσίους ἐκ πεινεσάτων ἀποφῆνας, καὶ πᾶσι τοῖς
 διομένοις ἐπικυρήσας, μᾶλλον δὲ ἀθρόον εἰς εὐεργεσίαν τῶν
 5 φίλων ἐκχέας τὸν πλῆτον, ἐπειδὴ πείνης διὰ ταῦτα ἐγενό-
 μην, ἔκ ἐτι εὐδὲ γνωρίζωμαι πρὸς αὐτῶν, ὅτι προσβλέψουσιν
 οἱ τέως ὑποπλήσσοντες, καὶ προσκυνῶντες, καὶ τῷ ἐμῷ νεύ-
 ματι ἀνηρτημένοι. Ἀλλ' ἦν πε καὶ ὁδῷ βαδίζων ἐντύχοι-
 μί τινι αὐτῶν, ὥσπερ τινὰ γῆλην παλαιᾷ νεκρῷ ὑπλίαν,
 10 ὑπὸ τῇ χρόνῳ ἀνατετραμμένην παρέρχονται, † μὴδὲ ἀνα-
 γνόντες· οἱ δὲ καὶ πόρρωθεν ἰδόντες, ἑτέραν ἐκτρέπονται, δυ-
 σάντητον, καὶ ἀποτρόπαιον δέαμα ὀφείσθαι ὑπολαμβάνοντες,
 τὸν ἑπὶ πολλῶ σωτήρα, καὶ εὐεργέτην αὐτῶν γεγενημένον.
 Ὡς ἐπὶ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατίαν τραπόμενος,
 15 ἵνα ψάμενος διφθέραν, ἐργάζομαι τὴν γῆν ὑπόμισθος ὁδοῶν
 τεσσάρων, τῇ ἐρημίᾳ, καὶ τῇ δικέλλῃ προσφιλοσοφῶν ἐν-
 ταῦθα. Τῷτο γὰρ μοι δοκῶ κερδαίνειν, μηκέτι ὀφείσθαι
 πολλὰς παρὰ τὴν ἀξίαν εὐπράττοντας. * Ἀναιρότερον
 γὰρ τῷτό γε. Ἦδη ποτὲ ἔν, ὃ Κρόνῳ καὶ Ῥέας υἱῷ, τὸν
 20 βαδὺν τῷτον ὑπὸν ἀποσεισάμενος, καὶ νήδυμον (ὑπὲρ τὸν
 † Ἐπιμενίδην γὰρ κεκοίμησαι) καὶ ** ἀναρξίπιδας τὸν κε-
 ραυνόν,

that the present Race of Mor-
 tals deserve to be *burned*, or
drowned, many Times over.

† Μὴδὲ ἀναγνόντες.] *Faber*
 renders these Words, “ ne le-
 “ gentes quidem,” as if they
 considered *Timon*, as a fallen
 Pillar of some Sepulchre, the
 Inscription on which they *would*
 not so much as *read*.—It is true,
 ἀναγινώσκω, often, signifies
 to *read* ; but “ agnosco ” is
 the proper and most usual Sig-
 nification of it ; and, I think,
 “ agnoscentes ” is the more
 natural Sense, in this Place,
 though I own the other to be
 somewhat pretty.

* Ἀναιρότερον.] “ More
 “ vexatious,” than even my
 Calamities, in this Place of Toil
 and Want,

† Ἐπιμενίδην.] He was a
 Poet of *Crete*, who, as he at-
 tended his Father's Flocks, fell
a-sleep in a Cave, and *slept* there
 70 Years.

St. *Paul* is said, in his Epistle
 to *Titus*, to have quoted, from
 him, that Verse,

Κεῖντες αἰὶ ψεῦσαι, κακὰ
 θηρία, γαστέρες ἀργαί.
Steph.

** ἀναρξίπιδας.] “ *Ρίπη*
 “ a ῥίπτω, *jacio*, est *Impetus*
 “ ejus quod projicitur.” *Steph.*
 But I should think that, confi-
 dered as the Theme of ῥίπτω,
ventilo, it means, rather, the
Wind, occasioned by any Thing
 that is thrown by Force ; and
 this I think, because it is, fre-
 quently, used to signify the

Wind.

ραυόν, ἡ ἐκ τῆς || Οἷτης ἐναυσάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαιό τινα χολὴν ἀνδράδος καὶ νεανικῆ Διδος, εἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ * Κρητῶν περὶ σου, καὶ τῆς ἐκεῖ σῆς ταφῆς μυθολογούμενα.

3. ZEYΣ. Τίς ἔτός ἐστιν, ὃ Ἐρμῆ, ὁ κειραγὼς ἐκ τῆς Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑπορείᾳ, πῖναρ ὅλον, καὶ αὐχμῶν, καὶ ὑποδιφθερεῖ; σκάπτει δὲ, † οἶμαι, ἐπιχειρῶς, ἀλάος ἀνδρῶπος, καὶ θρασύς. Ἦπυ ‡ φιλόσοφος ἐστίν· ὃ γὰρ ἂν ἔτως ἀσεβεῖς τὰς λόγους § διεξήει κατ' ἡμῶν. ἘΡΜ. Τί φῆς, ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχειρα- 10 τίδα, τὸν Κολυτρία; ἔτός ἐστιν ὁ πολλάκις ἡμᾶς κατ'

Wind. Hence, I cannot but conclude, that ἐπιτίζω does not so properly, signify “follibus sufflo” (as the Writers of Lexicons render it) but, “pro-jiciendo ventilo,” to blow up by a projectile Motion; as Children, in their Play, kindle up the Fire on the End of a Stick, by twirling it about. And, perhaps, *Lucian*, here, intended a Piece of Wagery on *Jupiter*, by making *Timon* desire him to revive the Fire of his Thunderbolt, as a Boy, in his Play, does that on the End of a Stick, viz. by twirling it about. In which Sort of Action, *Jupiter*, twirling his Thunderbolt, in order to light it up, must make a comical Sort of a Figure.

|| Οἷτης.] Mount *Oera* hath, never, been remarkable for Fire or *Volcano's*. But as *Aetna* was, both for those, and for the Forge of the *Cyclops*, in which were made *Jupiter's* Thunderbolts, I have no Doubt, but *Lucian* wrote it Αἷτης. I have found *Faber*, too, of this Opinion.—Ἐναυσάμενος, read ἀναυσάμενος, says *Faber*, especially, because *Erasmus* trans-

lates it, “redaccenso;” which he must have done, because he found it so written, in his Book.—This Emendation is, certainly, just; because, as the Thunderbolt had been *extinct*, it was, therefore, to be “re-kindled,” or, again, made red hot.

* Κρητῶν.] See the Story of *Jupiter*, in your Dictionary.

† οἶμαι.] It seems, *Jupiter*, could not, at that vast Height, distinctly see, whether *Timon* was digging, or not: But he very judiciously guesses, from his stooping Posture, that he is at that Sort of Work.

‡ φιλόσοφος.] Many of the *Philosophers* were wont to decry the chimerical Deities of the *Heathen*. On this Account, was *Socrates*, the greatest of them, put to Death, by the *Athenians*.

§ διεξήει.] The third Person singular of the Preterpluperfect Tense of the Middle Voice: διεξείμι, properly, signifying, as it were, *perece*; but, often, used for *ediffere*, or *Orations-percurro*.

ἱερῶν § τελείων ἐξιάσας, ὁ * νεόπλητος, ὁ τὰς ὅλας ἑκατόμ-
 βας, παρ' ᾧ λαμπρῶς εἰώθαμεν ἑορτάζειν τὰ διάσια. ΖΕΥΣ.
 Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκείνος, ὁ πλέσιος, περὶ ὃν
 οἱ τοσῶτοι φίλοι; τί παθὼν ἔν τοιῷτός ἐστιν, αὐχμηρὸς,
 5 ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἵοικεν, ἔτω βα-
 ρεῖαν καταφέρων τὴν δίκελλαν. ΕΡΜ. † Οὕτως μὲν εἶ-
 πεῖν, χρηστότης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ
 πρὸς τῆς δεδομένης ἀπαντίας οἶκτος· ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια,
 καὶ † εὐήθεια, καὶ ἀκρισία περὶ τῆς φίλης, ὅς ἐ συνίει, κό-
 10 ραξί, καὶ λυκοῖς χαριζόμενος· ἀλλ' ὑπὸ γυνῶν τοσάτων ὁ
 κακοδαίμων κειρόμενος τὸ ἥπαρ, φίλης εἶναι αὐτὸς καὶ ἰταί-
 ρος ᾤετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ.
 Οἱ δὲ τὰ ὅσα γυμνώσαντες ἀκριῶς, καὶ περιτραγόντες, εἴ
 τις καὶ μυελὸς ἐνὶ ἐκμυζήσαντι, καὶ τῆτον εὐ μάλα ἐπιμιλῶς,
 15 ᾤχοντο, αὖτον αὐτὸν καὶ τὰς ῥίζας ὑποτετμημένοι ἀπολι-
 πόντες· ἔδδ' γνωρίζοντες ἔτι, ἔδδ' προσβλέποντες· ἔδδ' γνω-
 ρίζοντες ἔτι, ἔδδ' προσβλέποντες. Πόθεν γὰρ ἢ ἐπικηρῆνις,
 ἢ ἐπιδιδόντες ἐν τῷ μέρει; διὰ ταῦτα δικελλίτης καὶ διφ-
 θερίας, ὡς ὀρεᾶς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθῶ
 20 γεωργίῃ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλετῶντες παρ'
 αὐτῷ, μάλα ὑπεροπτικῶς παρέρχονται, ἔδδ' τῆνομα, εἰ

§ τελείων.] Such Beasts
 were chosen for Sacrifices, as
 were without Blemish : Which
 Custom, doubtless, was, origi-
 nally, taken from the Com-
 mands given by God, at the In-
 stitution of the Passover, and of
 the Consecration of Priests :
 " Your Lamb shall be without
 " Blemish, a Male of the first
 " Year." Exod. xiii. 5. And,
 " Take one young Bullock,
 " and two Rams, without Ble-
 " mish." Exod. xxix. 1. The
 Word τελείων, applied to Sa-
 crifices, is of frequent Use, in
 Homer ; which makes Lucian
 use it, here, in the Way of
 Humour.

* νεόπλητος.] Not sudden-
 ly-enriched, and, therefore, an
 Upstart (which is the usual
 Signification of this Word) but,

" lately enriched," i. e. who
 lately came into a great Fortune ;
 and such there had been, in
 Timon's Family, as appears, by
 his Discourse with Plutus below.
 Stephanus, too, shews, that
 νεόπλητος is, sometimes, tak-
 en, in this Sense of nuper-di-
 tatus.

† Οὕτως μὲν εἶπεῖν.]
 " That I may so say : That is,
 " To talk, in the Way of the
 " World "

† εὐήθεια.] Properly, Good-
 Morals ; that is, Honesty, or,
 No-Guile. Hence, it hath been
 used to signify that Kind of
 Simplicity, which makes an
 honest Man think every other
 as undesigning as himself, and
 which, therefore, hath a Mix-
 ture of Folly in it. See Steph.

Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ὃ παροπλίοσ
 ἀνὴρ, ὃδὲ ἀμελητέος· εἰκότα γὰρ ἡγανάκτει δυσυχῶν, ἐπεὶ
 καὶ ὅμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις, ἐπι-
 λελησμένοι ἀνδρὸς * τοσαῦτα ταύρων τε καὶ αἰγῶν πιό-
 τата καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γὰρ ἐν ταῖς ἐρίσι 5
 τὴν † κνίσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τε καὶ θο-
 ρύβου πολλῆς τῶν ἐπιπορκέντων, καὶ βιαζομένων, καὶ ἀρπαζόντων,
 ἔτι δὲ καὶ φόβου τῷ παρὰ τῶν ἱεροσυλῶν (πολλοὶ γὰρ ἔδοι
 καὶ δυσφύλακτοι, καὶ ὃδὲ ἐπ' ὀλίγον καλαμῦσαι ἡμῖν ἐφίᾳσι)
 πολὺν ἤδη χρόνον, ὃδ' ἀπέβλεψα εἰς τὴν Ἀττικὴν, καὶ μά- 10
 λιγα ἐξ ὃ φιλοσοφία καὶ ‡ λόγων ἔριδες ἐπεπόλασαν αὐτοῖς.
 Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκραγόντων, ὃδὲ ἐπακύνει
 ἐς τῶν εὐχῶν. Ὡς γὰρ ἐπιβυσσάμενον χρὴ τὰ ὕτα καθῆσ-
 θαι, ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρεῖν τινα καὶ § ἀσώματα,
 καὶ λήρως μεγάλη τῇ φωνῇ ξυνειρόντων. Διὰ ταῦτά τοι καὶ 15
 τῷτον ἀμεληθῆναι συνέβη, πρὸς ἡμᾶς ὃ φαῦλον ὄϊα. Ὅμως
 δὲ τὸν Πλῆτον, ὃ Ἐρμῆ, παραλαβὼν, ἀπιδι παρ' αὐτὸν
 κατὰ τάχους. Ἀγέτω δὲ ὃ Πλῆτος καὶ τὸν Θησαυρὸν μετ'
 αὐτῷ, καὶ μινέτωσαν ἄμφω παρὰ τῷ Τίμωνι, μηδὲ ἀπαλ-
 λατρίεσθωσαν ἔτω ῥαδίως, καὶ ὅτι μάλιστα ὑπὸ χρηστότητος 20
 αὐθις ἐκδιώκη αὐτὰς τῆς οἰκίας. Περὶ δὲ τῶν κολάκων
 ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ
 αὐθις μὲν σκέψομαι, καὶ δίκην δώσω, ἐπειδὴν τὸν κε-
 ραυτὸν ἐπισκευάσω· κατεαγμέναι γὰρ αὐτῷ καὶ ἀποσομ-
 μέναι εἰσι δύο || ἀκτίνες αἱ μέγισται, ὅποτε φιλοτιμότερον 25

* τοσαῦτα.] *Faber* justly observes, that τοσαῦτα πιό-
 τата is barbarous Greek, and that, in the Royal Manuscript at Paris, it is, τοσαῦτα μῆρια ταύρων, &c. "So many *Thighs* of Bulls." For the *Thighs*, especially, were wont to be offered.

— πίονα μῆρι' ἔκκα.
Hom.

† κνίσσαν ἔχω.] As *Jupiter* utters these Words he, no Doubt, must be supposed, as it were, to snuff up the delicious *Fume*,

‡ λόγων ἔριδες.] *Disputes*, in which was no just Reasoning, because they were only about Words.

§ ἀσώματα.] See the Note to this Word, *Lib. I. Dial. xxxii.*

|| ἀκτίνες.] Ἀκτὴν, properly, signifies a *Sun-beam*. I suppose the *Shafts* darted by *Jupiter*, or the *Thunderbolts*, were called ἀκτίνες, both as they were supposed to resemble the Rays of the Sun, in Point of *Brigbness*, and to be darted with much the same *Velocity*.

ἐκόνισα

ἡκόνισσα πρῶν ἐπὶ τὸν † σοφιστὴν Ἀναξαγόραν, ὃς ἔπειθε
τὰς ὁμιλητάς, μηδὲ ὅλως εἶναι τινας ἡμᾶς τὰς θεάς. Ἀλλ'
ἐκεῖνος μὲν δῆμαρτον ὑπερέσχε γὰρ αὐτῷ τὴν χεῖρα Περικλῆς.
5 Ὁ δὲ κεραυνὸς εἰς τὸ * ἀνάκειον παρασκήψας,
ἐκεῖνό τε κατέφλεξε, καὶ αὐτὸς ὀλίγη δειν συνείριε παρὰ
τὴν πέτρην· πλὴν ἱκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται
αὐτοῖς, εἰ ὑπερπλητύνῃα τὸν Τίμωνα ὀρῶσιν.

4. ΕΡΜ. Οἶον ἦν τὸ μέγα κειραγέαι, καὶ ὁχληρὸν εἶ-
ναι, καὶ θρασύν; ἢ τοῖς δικαιολογῆσι μένοις, ἀλλὰ καὶ τοῖς
10 εὐχομένοις τῷτο χρήσιμον. Ἰδὲ γὰρ αὐτίκα μάλα πλέ-
σιος ἐκ πονεστάτου καλασθήσεται ὁ Τίμων, βοήσας καὶ παρ-
ῆσιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιστρέψας τὸν Δία. Εἰ δὲ

† σοφιστὴν Ἀναξαγόραν.]
Diogenes Laertius observes, that
the σοφοί, or *Wise-Men*, after-
wards, called φιλόσοφοι, were,
antiently, stiled σοφισταί.

Anaxagoras was very emi-
nent for his Knowledge, in Na-
tural Philosophy, especially the
Astronomical Part. He held,
that the Sun was a μυδρὸς διά-
πυρος, *candens Ferrum*, "a red-
" hot Mass of Iron," as the
Translator of *Laertes* renders
it; but, according to others,
and with more Truth, "a red-
" hot round Mass of Matter;"
which, he asserted, was larger
than all *Peloponnesus*. He,
likewise, held, that the Moon
was inhabited, and had Moun-
tains and Vallies in it. His
Opinion of the Sun's being a
very large red-hot Mass of
Matter, and of the Moon's
having Mountains and Vallies,
is demonstrated by the modern
Philosophers. And, perhaps,
they have arrived at this Know-
ledge, because their Masters,
the Antients, have shewed them
the Way to it.

Anaxagoras was, by one *Cleon*,
arraigned of *Impiety* toward the
Gods, for holding the above O-

pinions, but he was only fi-
ned five Talents, and banished,
ἀπολογησαμένῳ ὑπὲρ αὐτῷ
Περικλῆς τῷ μαθητῷ, "his
" Scholar, *Pericles*, having de-
" fended him." *Lucian*, here,
makes him an *Atheist*; but the
contrary is evident, from that
memorable Answer he, once,
made to a Man who asked him,
Why he did not take Care of
his Country? "Yes (said he)
"I take great Care of my
"Country;" at the same
Time, pointing to Heaven.
Diog. Laert.

I know not what *Lucian*
means by saying, that the
Thunderbolt, that had missed
Anaxagoras, destroyed the Tem-
ple of *Castor* and *Pollux*; ex-
cept, that he alludes to some
History that gave an Account,
that this Temple had, in the
Time of *Pericles*, been destroy-
ed by Lightning; but I doubt
whether we have any such
History now extant.

* ἀνάκειον.] *Castor* and *Pol-
lux* were, peculiarly, called
ἄνακες, the Kings, or, *Guar-
dians*; and their Temple,
ἀνάκειον. *Steph.*

σιωπῇ ἑσκαπῖεν ἑπικεκυφώς, ἔτι ἂν ἑσκαπῖεν ἀμελήμενος.
 ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐ-
 τόν. ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλῆτε, καὶ ταῦτα ἐμῷ κε-
 λεύσαντο; ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς ἐμὲ, καὶ
 ἐξεφόρει, καὶ εἰς πολλὰ κάλεμέριζε (καὶ ταῦτα, παῖρων αὐ- 5
 τῷ φίλον ὄντα) καὶ μόνον ἐχὶ δικράνοισι με ἐξιώθει τῆς οἰ-
 κίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορῆπιόντες.
 Αὔθις ἔν' ἀπέλθω, πάρασίτοις, καὶ κόλαξι, καὶ ἱταίραις πα-
 ραδοθησόμεναι; ἐπ' ἐκείνης, ὦ Ζεῦ, πέμπε με, τὰς αἰσ-
 θεσομένους τῆς δωρεᾶς, τὰς περιέψοντας, οἷς τίμιον ἐγὼ καὶ 10
 περιπόθητος. Οὗτοι δὲ οἱ * λάροι τῇ πινία ξυνέγνωσαν,
 ἣν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαδόντες, καὶ
 δίκελλαν, ἀγαπάτωσαν ἄθλιοι, τέτλαρας ὀβολὰς ἀποφέ-
 ροντες, οἱ δεκαταλάντες δωρεὰν ἀμελητὶ προΐεμενοι. ΖΕΥΣ.
 Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σε, πάνυ γὰρ 15
 αὐτὸν ἡ δίκελλα πεπαιδαγώγηκεν (εἰ μὴ παντάπασιν ἀνάλ-
 γητός ἐστι τὴν ὀσφύν) ὥς χρῆναι σε ἀντὶ τῆς πινίας προαι-
 ρεῖσθαι. Σὺ μὲν τοι πάνυ μεμψίμοιρος εἶναι μοι δοκεῖς,
 ὅς νῦν μὲν τὸν Τίμονα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπι-
 λᾶσας, ἠφίει περινογεῖν ἐλευθέρως, ἔτε ἀποκλείων, ἔτε ζη- 20
 λοτυπῶν. Ἄλλοτε δὲ τὸναντίον ἡγανᾶλεις κατὰ τῶν πλε-
 σίων, κατακεκλειῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ
 κλεισὶ, καὶ σημείων ἐπιβολαῖς, ὥς μηδὲ παρακύψαι σοι εἰς
 τὸ φῶς δυνατόν εἶναι. Ταῦτα γὰρ ἀπαδύρω πρὸς με,
 ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. Καὶ διὰ τῆτο 25
 ὥχρὸς ἡμῖν ἐφαίνω, καὶ φροντίδος ἀνάπλευς, συνεσπακῶς
 τὰς δακτύλους * πρὸς τὸ ἔθαι τῶν † συλλογισμῶν, καὶ ἀπο-

* λάροι.] Λάρος, properly, signifies a *Sea-gull*, which Boys usually catch, by holding up a little Froth to him. *Steph.*

We, too, call Men who are easily imposed on, or Dupes, by the Name of *Gulls*.

* πρὸς τὸ ἔθος, &c.] *Agreeably to the Custom of Computation*, that is, as *Tellers*, or *Reckoners*, of Money are apt to have their *Fingers crumpled*, while they reckon the Cash.—*Συλλογισμός*, originally, signifies “the Casting up of an

“Account.” being, “*Arithmeticonum Vocabulum*.” *Steph.*

† συλλογισμῶν.] “*Adscripsit Pater forte συλλογίσων.*” *Gronov.* His Father's Correction seems right; for to say, that his *Fingers were crumpled*, “according to the Custom of Reckoners of Money,” is much more natural, than to say they were so, “according to the Custom of Computation,” which is a harsh Expression.

δράσεισθαι

δράσεσθαι ἀπειλῶν, εἰ καὶ ἔλαβοιο παρ' αὐτῶν. Καὶ
 ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι ἐν χαλκῷ, ἢ σιδηρῷ
 θαλάμῳ, καδᾶπερ τὴν Δανάην παρενεύεσθαι, ὑπ' ἀκρι-
 βέσι καὶ παμπονήροις † παιδαγωγοῖς ἀνατρεφόμενον || τῷ
 5 τόκῳ, καὶ τῷ λογισμῷ. Ἀτοπα γὰρ ποιεῖν ἔφασκες αὐτῆς,
 ἐρωτίας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἢ τολμῶντας,
 ἡδὲ ἐπ' αἰδέας χρωμένους τῷ ἔρωτι, κυρίως γὰρ ὕλης, ἀλλὰ
 φυλάττειν ἐγρηγορότας, εἰς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρ-
 δαμυκλὶ ἐλείποντας, ἱκανὴν ἀπόλαυσιν οἰομένους, ἢ τὸ αὐτῆς
 10 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶ μίλαδιδόναι τῆς ἀπολαύ-
 σεως, καδᾶπερ τὴν ἐν τῇ φάττῃ κύνα, μήτε αὐτὴν ἐσθίσαν
 τῶν κριθῶν, μήτε τῷ ἵππῳ πεινᾶντι ἐπιτρέψαν. Καὶ
 προσέτι γε καὶ καλαγελαῶς αὐτῶν φειδομένων, καὶ φυλαττόντων,
 καὶ (τὸ καινότερον) * αὐτῆς ζηλοτυπῶντων, ἀγνοούντων δὲ
 15 ὡς καλᾶρατος οἰκέτης, ἡ οἰκονόμος, ἡ παιδότριψ † ὑπει-
 σιών λαθραίως, ἐμπαροινῆσει τὸν κακοδαίμονα, καὶ ||| ἀνέ-
 ρασον δεσπότην, πρὸς ἀμαυρὸν τι καὶ μικρόσομον λυχνίδιον,
 καὶ || διψαλέον θρυαλλίδιον, § ἐπαγρυπνεῖν ἑάσας τοῖς τόκοις.
 Πῶς ἔν ἐκ ἀδικίᾳ, σε πάλαι μὲν ταῦτα αἰτιᾶσθαι, νῦν δὲ
 20 τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν ;

5. ΠΛΟΥΤ. Καὶ μὴν εἶγε τάληδ' ἐξέλαζοις, ἄμφω
 σοι εὐλόγα δόξω ποιεῖν. ** Τῷ τε γὰρ Τίμωνι τὸ πᾶν
 τῷτο ἀνειμένον, ἀμελὲς, καὶ ἐκ εὐνοϊκῶν, ὡς πρὸς ἐμὲ εἰκότως,
 ἂν δοκοῖν τῆς τε αὐτοῦ καλᾶκλειστον †† ἐν θύραις, καὶ σκότῳ
 φυλά-

† παιδαγωγοῖς.] Misers
 are, in many Particulars, like
 Tutors, with Regard to their
 Money. They confine it: They
 let it go abroad, with the
 greatest Caution: They are for
 making the most of it; and the
 like.

|| τόκῳ καὶ λογισμῷ.] Inte-
 rest and Accrues feed and swell
 up Wealth.

* αὐτῆς ζηλοτυπῶντων.]
 A Miser is never out of Dread.
 Nay, he is afraid, lest he him-
 self should rob himself; and so
 is jealous, or suspicious, of him-
 self.

† ὑπεισιών.] Having pri-

vately gone into the Miser's Clo-
 set, to steal his Money.

||| ἀνέρασον.] All Misers are
 bateful, and bated.

|| διψαλέον.] Because he
 will not allow it Oil enough.

§ ἐπαγρυπνεῖν.] He will
 spend some sleepless Nights, in
 computing, what his Money will
 bring him in, clear, till he hath
 missed it.

** Τῷ τε.] I cannot see,
 what τε can mean, here, and
 believe Lucian never wrote it.

†† ἐν θύραις.] Faber would
 have it, ἐν θηκαῖς, "in Ar-
 cis;" for, says he, Lucian
 would

φυλάττουσας, ὅπως αὐτοῖς παχύτερος γεινομένη, καὶ πιμελής,
καὶ ὑπέροχον, ἐπιμελεσμένης, ἕτε προσαπιομένης αὐτῆς,
ἕτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθεῖν πρὸς τινος,
ἀνοήτης ἐνόμιζον εἶναι καὶ ὑβριστῆς, ἕτε ἀδικητὰς με ὑπὸ
τοσούτοις δειμοῖς καλῶς ποῦσας, ἕτε εἰδόμενους ὡς μετὰ μικρὸν 5
ἀπῆλθον ἄλλω τινὶ τῶν εὐδαιμόνων με καλῶς ποῦσας. Οὐτ'
ἔν ἐκείνης, ἕτε τῆς πάνυ προχείρης εἰς ἐμὲ τέττης ἐπαίνῳ,
ἀλλὰ τῆς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήτουσας τῷ πρῶ-
ματι, καὶ μήτε ἀρεξομένης τὸ παράπαν, μήτε προσηγομένης
τὸ ὅλον. Σκόπει γὰρ, ὦ Ζεῦ, * πρὸς τῷ Διὶ, εἴ τις νό- 10
μῳ † γήμας γυναῖκα νέαν, καὶ καλὴν, ἐπειτα μήτε φυλάτ-
τοι, μήτε ζηλοτυποῖ τὸ παράπαν, ἀρεῖς καὶ βαλίζων ἔνθα
ἂν ἐθέλοι νύκτωρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖναι τοῖς βαλομέ-
νοις, μάλλον δὲ αὐτὸς ‡ ἀπάγοι μοιχευθησομένην, ἀνοίγων
τὰς θύρας, καὶ μαζωπεύων, καὶ πάντας ἐπ' αὐτὴν καλῶν, 15
ἄρα ὁ τοιοῦτος ἔρῃ δόξειεν ἂν; ὦ σύ γε, ὦ Ζεῦ, φαίης
ἂν, ἐρασθεῖς πολλάκις. Εἰ δὲ τις ἔμπαλιν ἐλευθέραν γυ-
ναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παῖδαν
γνησίῳν, ὁ δὲ, μήτε αὐτὸς προσάπτοιτο ἀκμαίας καὶ καλῆς
παρθένῃ, μήτε ἄλλω προσβλέπειν ἐπιπρέποι, ἄγονον δὲ καὶ 20
γεῖραν καλῶς κλίσας παρθενοῖς, καὶ ταῦτα ἔρῃ φάσκων, καὶ
δῆλον ὡς ἀπὸ τῆς χρόας, καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ
τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιοῦτος ὦ πα-
ραπαίειν δόξειεν ἂν, δεῖν παιδοποιεῖσθαι, καὶ ἀπολαύειν τῷ
γάμῳ, καλῶς μαραινὼν εὐπρόσωπον ἔτω καὶ ἐπέραστον κόρη, 25
καθάπερ ἔρεϊαν τῇ § δειμοφόρῳ τρέφῳ διὰ παντὸς τῷ
βίῳ; Διόπερ ταῦτα καὶ αὐτὸς πολλάκις ἀγανακτῶ, πρὸς
ἐνίων μὲν ἀτίμως λακκίζομεν, καὶ λαφυσσόμεν, καὶ ἐξ-

would have written it, ὑπὸ
θύραις, as he hath, in this
very Dialogue, said, ὑπὸ μόχ-
λοις καὶ κλεισί. — This is very
probable; for ἐν θύραις seems
to border upon Nonsense

* πρὸς τῷ Διὶ.] The
Swearing, by *Jove*, to *Jupiter's*
own Face, is very humorous.

† γήμας.] *Pro γαμήτας*,
per Syncopen, a γαμῖω.

‡ ἀπάγοι.] *Faber* would
have it *προάγοι*, because *Eraf-*
mus hath, out of his Book, ren-
dered it “*producat* ;” and
because *προάγωγος* signifies,
“*a Man who prostitutes his*
“*Wife.*”

§ δειμοφόρῳ.] *Ceres* was
called *δειμόφορος*, because *Huf-*
bandry occasioned *Laus*, about
the Division of Lands.

αὐλόμενοι· ὑπ' ἐνίων δὲ, ὥσπερ † σιγμαλίας δραπετῆς πεπεδημένοι. ΖΕΥΣ. Τί ἔν' ἀναγκαστέες κατ' αὐτῶν; διδῶσι γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάνταλος, ἅπατοι καὶ ἄγευτοι καὶ ξηροὶ τὸ σῶμα, ἐπιπεχνηότες 5 μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἀλλ' ἀπίθι ἤδη, σωφρονετέρῳ παραπολὺ τῷ Τίμονι ἐντευζόμενοι. ΠΛΟΥΤ. Ἐκεῖνός γάρ ποτε παύσειαι, ὥσπερ ἐν κοφίνῳ τελευτημένον, πρὶν ὅλως εἰσρυῆναί με κατὰ σπυδὴν ἐξανίλων, 10 φθάσαι βυλόμενόν τὴν ἐπιρροήν, μὴ ὑπὲρ ἀνίλος εἰσπασὼν ἐπικλύσω αὐτὸν; ὥστε εἰς τὸν τῶν Δαναϊδῶν ‡ πίθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τῷ κύτῳ μὴ γέγοντος, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθησομένῳ τοῦ ἐπιρρέοντος, ὥτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχρηγὸς 15 τῷ πίθῳ, καὶ ἀκόλυτος ἢ ἐξοδός. ΖΕΥΣ. Οὐκ ἔν' εἰ μὴ ἐμφράξῃται τὸ κεχρηγὸς τῷτο, * καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον,

† σιγμαλίας.] One who had been branded on the Forehead with φφ. Such, generally, were Slaves who had ran away from their Masters, and who, when taken, were thus branded. They were, by Way of Joke, called "Literati." I conjecture the above Letters stood for φῶρ φύγας, "a Fugitive Thief;" Faber, who mentions them, does not account for them.

‡ πίθον.] By this Vessel, he means Timon.

* καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον.] I cannot see, why Erasmus, who is Author of the other Translation, renders these Words, "perpetuamque perfusionem;" for, How can εἰς τὸ ἅπαξ signify, "perpetuus?" Or, ἀναπεπταμένος, pro ἀναπεπτασμένος, ab ἀναπειτάζω, "expando:" Now, I say, can it signify

"perfusion?" The natural and most usual Meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "unâ vice," as if a Thing was said to be done, "by one single Effort," or, "at once." And as Timon is, here, considered, as letting his Wealth flow through him, "all at once," and not, as it were, "Drop by Drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum," or, "uno instante expansum," that is, "a Passage opened, all at once;" as if Timon were a Vessel, whose Bottom, upon the Pouring of any Thing into it, dropped out intirely, in an Instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "Passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges, that εἰς ἅπαξ, originally, stood before ἐμφράσσεται. It certain-

λαμένον, ἐκχυθένος ἐν βραχεῖ σου, ῥαδίως εὐρήσει τὴν δι-
θέραν αὐδῆς, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τῷ πίθε. Ἄλλ'
ἄπιτε ἤδη, καὶ πληθίζετε αὐτόν. Σὺ δὲ μέμνησο, ὦ Ἑρμῆ,
ἱπανίων, πρὸς ἡμᾶς ἄγειν τὰς Κύκλωπας ἐκ τῆς Αἴτης,
ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε 5
τεθηγμένον αὐτῷ δεησόμεθα.

6 ἙΡΜ. Προΐωμεν, ὦ Πλῦτε.—Τί τῷτο ὑποσκάζεις;
ἐλελήθεις με, ὦ γεννάδα, ὃ τυφλὸς μόνον, ἀλλὰ καὶ χυλὸς
ὢν. ΠΛΟΥΤ. Οὐκ αἰεὶ τῷτο, ὦ Ἑρμῆ. Ἄλλ' ὅποτε 10
μὲν ἀπίω παρὰ τινα * πεμθεῖς ὑπὸ τῷ Διὸς, ἐκ οἷδ' ὅπως
βραδὺς εἰμι καὶ χυλὸς ἀμφοτέροις, ὡς μάλιστα τελεῖν ἐπὶ τὸ
τέρμα, προγηράσαντι ἐνίοτε τῇ περιμένοντι. Ὅποτε
δὲ ἀπαλλάττεσθαι δέη, πλὴν ὅψι πολλὸν τῶν ὀρνέων ὠκύ-
τερον. Ἀμα γὰρ ἐπίσιν ἢ † ὕσπληγξ, καὶ γὰρ ἤδη ἀνακη-

ly would so, make very good Sense: "Therefore if he will
"not, *at once*, have stopped
"up," &c. Or, perhaps, Ju-
piter would, here, extenuate
Timon's former ill Usage to
Plutus, by saying, that this
Passage, for Wealth to flow out
at, hath been, but *once*, thrown
open by Timon; that is, that
Timon hath, but *once*, in his
Life-time, been guilty of Pro-
digality, and that, having been
severely punished for it, he
certainly would, for the Future,
be frugal. The Expression
εἰσάπαξ is used, in this very
Sense of *once*, or *for-once*, by
Lucian himself, in the fifteenth
Paragraph of this Dialogue;
which, though it be, there, one
Word, yet differs not, in its
Meaning, from εἰς τὸ ἅπαξ.

* πεμθεῖς ὑπὸ τῷ Διὸς.]
Jove, that is, Providence, gene-
rally, enriches Men, by render-
ing their honest Industry success-
ful, and that, not *all at once*,
but by Degrees. But the su-
preme God of Wealth is, a little
below, said to send such Riches

as come suddenly: By which, I
suppose, is meant, that the
Nature of Wealth is such, that
it, sometimes, must enrich some
Persons, *all at once*; as, when
a Man, at his Death, must
leave his Wealth to somebody;
or, when a hidden Treasure
happens to be found; or, when
a Fortune comes, any Way,
unexpectedly.

Pluto hath been reckoned the
supreme God of Riches, because
they are found in the Depths of
the Earth. Steph.

When Men, suddenly, enrich
themselves, by Fraud and Vil-
lainy, and we understand Pluto as
their Benefactor, we may, not
improperly, by Pluto, under-
stand the *real* Pluto; that is,
that the Devil provides for
them.

† ὕσπληγξ.] Properly, "a
"Swineherd's Whip." The
Cord, or Rope, behind which
Men, or Horses, stood waiting
to start in a Race, was called
ὕσπληγξ; and the Fall of this
Rope, which was extended be-
fore them, was the Signal for
them to start. See Steph.

ρύτλομαι νενικηκώς † ὑπερπηδήσας τὸ γάδιον, * εἰδὲ ἰδόν-
 των ἐνίοτε τῶν θεατῶν. EPM. Οὐκ ἀληθῆ † ταῦτα φῆς.
 Ἐγὼ δὲ καὶ πολλὰς ἀν εἰπεῖν ἔχοιμί σοι, χθὲς μὲν εἰδὲ ὄδο-
 λον ὥς πρίασθαι βρόχον ἰσχυρότατος, ἄφνω δὲ σήμερον
 5 πλυσθὲς καὶ πολυτελεῖς ἐπὶ λευκῇ ζεύγῃς ἐξελαύνοντις, οἷς
 εἰδὲ καὶ ὄνῳ ὑπῆρξε πώπολι. Καὶ ὅμως περφυροὶ, καὶ χρυ-
 σόχειρες περιέρχονται, εἰδὲ αὐτοὶ πιστεύοντες οἶμαι, ὅτι μὴ
 || ὄναρ πλείυσιν. ΠΛΟΥΤ. Ἐτεροῖον τῆτ' ἐστίν, ὦ Ἑρμῆ,
 καὶ ἐχὶ τοῖς ἑαυτῷ ποσὶ βαδίζω τότε, εἰδὲ ὁ Ζεὺς, ἀλλ' ὁ
 10 Πλῦτων ἀποσέλλει με παρ' αὐτῆς, ἅτε πλῦτοδότης καὶ με-
 γαλόδωρ καὶ αὐτὸς ὢν δηλοῖ γυνὴ καὶ τῷ ὀνόματι. Ἐπειδὴν
 τοῖσιν μειοκισθῆναι δέη με παρ' ἑτέρῃ πρὸς ἕτερον, ἵς
 || δέλιον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φορη-
 δὸν ἀράμενοι μελακομίζουσι. Καὶ ὁ μὲν § νεκρὸς ἐν σκο-
 15 τεῖνῳ παρὰ τῆς οἰκίας προέκειται, ὑπὲρ τὰ γόνατα παλαιᾶ τῇ
 ὀθόνη σκεπόμενος, περιμάχῃος ταῖς γαλαῖς. Ἐμὲ δὲ οἱ
 ἐπιελπίσαντες ** ἐν τῇ ἀγορᾷ περιμένονσι κεχνηότες, ὥσπερ
 τὴν χελιδόνα προσπίλομενην, τετριγότες οἱ νεοττοί. Ἐπεὶ
 δ' ἀνὴρ δὲ τὸ σημεῖον ἀφαιρεθῇ, καὶ τὸ λῖνον ἐνιμηθῇ, καὶ ἡ
 20 δέλτος ἀνοιχθῇ, καὶ ἀνακηρυχθῇ μετ' ὁ καινὸς διαπότης, ἤτοι
 συγγενῆς τις, ἢ κόλαξ, ἢ καλαπύγων οἰκίτης, ἐκ παιδι-
 κῶν τίμιῳ ὑπεξυρμένῳ †† ἔτι τὴν νάθον, ἀντὶ ποικίλων
 καὶ παιλοδαπῶν ἡδονῶν, ἃς ἤδη ἔξωρος ὢν ὑπηρέτησεν αὐτῷ
 μέγα τὸ μίσθωμα ὁ γεναῖος ἀπολαδὼν, ἐκείνος μὲν, ὅς τις
 25 ἀνὴρ ἦ, πολὲ ἀρπασάμενός με, αὐτῇ δέλτῳ θείει φέρον, ἀντὶ

† ὑπερπηδήσας τὸ γάδιον.]

" Having made but one Spring
 " or Bound over the whole
 " Stadium. " The Stadium
 was the Athenian Race-course,
 and was 125 Paces long, but
 sometimes a great deal longer.
 See Dr. Potter. — When *Plutus*
 leaves a Man, he is a Racer,
 that is, he goes off exceeding
 fast.

* εἰδὲ ἰδόντων.] Great For-
 tunes are often spent and melt-
 ed away, we know not how.

† ταῦτα.] Mercury intends
 to say ταῦτα ΠΑΝΤΑ :
 For he questions the Truth of
 only the former Part of *Plutus*'s

Speech, in which, he says, he
 is *slow*, in coming to a Man.

||| ὄναρ.] The usual Expres-
 sion is κατ' ὄναρ. But ὄναρ
 is, sometimes, put, absolutely,
 as, ἡ θεὸς ὄναρ φανείσα.
Plut. in *Pericl.* *Steph.*

|| δέλτον.] The last Will of
 the sick Man.

§ νεκρὸς.] His Corps.

** ἐν τῇ ἀγορᾷ.] Hence,
 it appears, that the last Wills of
 the Athenians were to be open-
 ed, publicly, in the Forum.

†† ἔτι.] Still. That is, con-
 tinuing to set himself off, though
 grown old.

τῷ τέως Πυρρίῳ, ἢ Δρόμωνος, ἢ Τιτίῳ, Μεγακλῆς, ἢ Με-
γάβυζος, ἢ Πρώταρχος μείνονα μασθοῖς, τῆς μάτην κεχη-
νότας ἐκείνης εἰς ἀλλήλας ἀποβλέπουσας καλαλιπῶν, † ἀλη-
θὴς ἀγοσίας τὸ πένθος, οἷος αὐτὰς ὁ θῆνος ἐκ μυχῆ τῆς
σαγήνης διέφυγεν, ἔκ ὀλίγον τὸ † δέλεαρ καλαπίων. Ὅδὲ 5
ἐμπεισὼν ἀδρόως εἰς ἐμὲ ἀπειρόκαλος, καὶ παχυδερμὸς ἄνθρω-
πος, ἔτι τὴν πέδην πεφρικώς, καὶ εἰ παριὼν ἄλλος μαγίσξειέ
τις, ὄρθιον ἐφίγας τὸ ἕξ, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκ-
τορον προσκυῶν, ἔκ ἔτι φορητός ἐστι τοῖς ἐνιυχάουσιν,
ἀλλὰ τῆς τε ἐλευθέρας ὑβρίζει, καὶ τῆς ὁμοδόλου μαστιγοῖ, 10
ἀποπειρώμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξῃ, ἄχρις ἂν ἡ
εἰς πορνιδίον τι ἐμπεισὼν, ἢ ἱπποτροφίας ἐπιθυμήσας, ἢ κό-
λαξι παραδὸς ἑαυτὸν ὁμύουσιν, ἢ εὐμορφότερον μὲν Νιρέως
εἶναι αὐτὸν, εὐγένεστον δὲ τῷ Κέκρωπτι, ἢ Κόδρω, συνε-
τώτερον δὲ τῷ Ὀδυσσεύς, πλεσιώτερον δὲ συνάμα Κροίσων 15
ἐκκαίδεκα, ἐν ἀκαρεῖ τῷ χρόνῳ ἄθλιος ἐκχέῃ τὰ καλ' ὀλί-
γον ἐκ πολλῶν ἐπιτορκῶν, καὶ ἀρπαγῶν, καὶ πανουργιῶν συν-
ελεγμένα.

7. ἘΡΜ. Αὐτά περ σχεδὸν φῆς τὰ γινόμενα. Ὅπό-
ταν δὲ ἂν αὐτόπως ἐαδίξης, πῶς ἔτι τυφλὸς ἂν εὐρί- 20
σκεῖς τὴν ὁδόν; ἢ πῶς διαγινώσκεις, ἐφ' ἧς ἂν σὲ ὁ Ζεὺς
ἀποστείλῃ, κρίνας εἶναι τῷ πλετεῖν ἀξίως; ΠΛΟΥΤ. Οἷε
γὰρ εὐρίσκειν με οὔτινές εἰσι; ἘΡΜ. Μὰ τὸν Δία εὖ πά-
ν. Οὐ γὰρ * Ἀριστείδην καλαλιπῶν, Ἰππονίκῳ καὶ Καλ-
λίου προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ἐδὲ ὁβολοῦ 25
ἀξίοις. Πλὴν ἀλλὰ τί πράττεις καλαπεμφθείς. ΠΛΟΥΤ.
Ἄνω καὶ κάτω πλανῶμαι περὶ νοσῶν, ἄχρις ἂν λάβω τινὲ
ἐμπεισῶν. Ὁ δὲ ὅστις ἂν πρῶτός μοι περιτύχῃ ἀπαγαγὼν
ἔχει, σὲ τὸν § Ἐρμῆν, ἐπὶ τῷ παραλόγῳ τῷ κέρδους,
προσκυῶν. ἘΡΜ. Οὐκ ἔνι ἐξηπάτηται ὁ Ζεὺς, οἰόμενός 30
σε κατὰ τὰ αὐτῷ δοκῶντα πλελίζειν, ὅσους ἂν οἴηται τοῦ
πλετεῖν ἀξίως; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ γὰρ δὲ, ὅς
γε τυφλὸν ὄντα εἰδὼς, ἐπεμπεῖν ἀναζητήσοντα δυσσεύρετον ἔτι

† ἀληθὴς.] Their Grief is,
now, *real*; but, before, it was
only *feigned*, for the Death of
the Deceased, by whose *Will*,
they expected a Fortune.

† δέλεαρ.] This Bait was
the Presents they sent him, to

make him remember them, or
leave them all he had, in his
Will.

* Ἀριστείδην.] See his Story,
in your Dictionary.

§ Ἐρμῆν.] He was reckon-
the God of Gain.

† χρῆμα,

† χρῆμα, καὶ πρὸ πολλῶν ἐκλειοιπὸς ἐκ τῆ βίᾱ, ὅπερ ἔδ' ὁ Λυγκεύς ἀν' ἐξεύροι ῥαδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄν. Τοιγαρὺν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τὰς τοι-
5 ὑτὸς ἐμπίπλω περιϋίων, καὶ σαγηνεύομαι πρὸς αὐτῶν. ἘΡΜ. Εἴτα πῶς ἰππεύδαν καλαλίπης αὐτῆς, ῥαδίως φεύγεις, οὐκ εἰδὼς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερχὴς τότε πῶς καὶ ἀρίπτης γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. ἘΡΜ. Ἐτι δὴ μοι καὶ τῷτο ἀπόκριναι, πῶς τυφλὸς
10 ὢν (εἰρήσεται γὰρ) καὶ προσέτι ὡχρὸς καὶ βαρὺς ἐκ τοῖν σκε-
λοῖν τοσάυτης ἱερασῆς ἔχοις, ὥς τε πάντας ἀποδλίπωιν εἰς σέ,
καὶ τυχόνιας μὲν εὐδαιμονεῖν οἴεσθαι· εἰ δὲ ἀποτύχοιεν,
ἐκ ἀνέχεσθαι ζῶντας; οἶδα γὰρ τινὰς ἐκ ὀλίγων αὐτῶν ἔτω
σε δυσέρωτας ὄντας, ὥς τε καὶ εἰς * βαθυκῆτεια πόντον φέρον-
15 τες, ἐξέψαν αὐτῆς, καὶ * πείρων καὶ ἡλιβάτων, ὑπερο-
ρᾶσθαι νομίζοντες ὑπὸ σέ, ὅτι περ ἔδ' † τὴν ἀρχὴν ἰώρας
αὐτῆς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εἴ οἶδα, ὅτι ὁμολογήσεις
(εἴ τι ξυνίης σεαυτῇ) κορυθαλιᾶν αὐτῆς, ἐρωμένῳ τοιῷτῳ
ἰπιμεμηνότας. ΠΛΟΥΤ. Οἷε γὰρ τοιῷτον, οἷός εἰμι,
20 ὁρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλόν, ἢ ὅσα ἄλλα μοι πρό-
σεσιν; ἘΡΜ. Ἀλλὰ πῶς, ὦ Πλῦτε, εἰ μὴ τυφλοὶ καὶ
αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ'
ἡ ἄγνοια καὶ ἡ ἀπάτη, αἵπερ νῦν καλέχουσι τὰ πάντα,
ἰπισκιαζουσιν αὐτῆς. Ἐτι δὲ καὶ αὐτὸς ὥς μὴ παντάπασιν
25 ἄμορφος εἴην, προσωπεῖον περιθέμενον ἱερασιμῶτατον, διὰ-
χρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδύς, ἐνλυγχάνω αὐ-
τοῖς. Οἱ δὲ αὐτοπροσώπων οἰόμενοι ὁρᾶν τὸ κάλλος, ἐρῶσι
καὶ ἀπόλλυνται μὴ ἐνλυγχάνοντες. Ὡς εἰ γέ τις αὐτοῖς ὅλον
ἀπογυμνώσας, ἐπέδειξέ με, δῆλον ὥς κατεγίνωσκον ἂν αὐ-
30 τῶν ἀμελυώτων τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνέρας καὶ
ἀμόρφων πραγμάτων. ἘΡΜ. Τί ἔν, ὅτι ἐν αὐτῷ ἦδη τῷ

† χρῆμα.] *Agood Man.*

* βαθυκῆτεια πόντον —

& πείρων καὶ ἡλιβάτων.]

These are Poetical Expressions, taken out of the following Distich of Theognis. *Faber.*

Ἦν (Πενίαν, scil.) δὴ χρὴ
φεύγοντα καὶ εἰς βαθυκῆτεια

πόντον

ῥίπτειν, καὶ πειρῶν, Κυρὴν,
κατ' ἡλιβάτων.

See the same, in *Plut.* περὶ
Στωικ. ἐναντ.

† τὴν ἀρχὴν.] Put adver-
bially, and signifies "a princi-
pio," or, "ante omnia."

Diaplo.

πληθεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιδόμενοι, ἔτι
ἐξαπαλῶνται ; καὶ ἢν τις ἀφαιρῇται αὐτὸς, θάττον ἂν τὴν
κεφαλὴν ἢ τὸ προσωπεῖον * πρὸοιντο. Οὐ γὰρ δὲ καὶ τό-
τε ἀγνοεῖν εἰκὸς αὐτὸς ὡς ἐπίχρισθαι ἢ εὐμορφία ἐστίν,
ἐνδοθεν τὰ πάντα ὁρῶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἐρ- 5
μῆ, καὶ πρὸς τὸτό μοι συναγωνίζεσθαι. ἘΡΜ. Τὰ ποῖα ;
ΠΛΟΥΤ. Ἐπειδὴν τις ἐνυχῶν τὸ πρῶτον ἀναπελάσας τὴν
θύραν εἰσδέχεταιί με, συμπαρεισέρχεταιί με· ἐμὲ λαθῶν ὁ
τύφος, καὶ ἡ ἀνοία, ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ
ὑβρις, καὶ ἀπάτη, καὶ ἄλλα ἅττα μυρία. Ὑπὸ δὴ τῶν 10
ἀπάντων καλαηφθεῖς τὴν ψυχὴν, θαυμάζει τε τὰ ἐ θαυ-
μασά, καὶ ὀρέγεται τῶν φευκῶν, § καὶ μετὰ τὸν πάντων ἐκείνων
παλίστα τῶν εἰσεληλυθότων κακῶν § τίθηπε, δορυφορέμενον
ὑπὸ αὐτῶν· καὶ πάντα πρότερον πάθοι ἂν, ἢ ἐμὲ πρὸεσθαι
ὑπομείνειν ἂν.

9. ἘΡΜ. Ὡς δὲ λεῖθαι εἶ, ὦ Πλῦτε, καὶ ὀλισθηρὸς, καὶ 15
δυσκάθεκτος, καὶ διαφυκτικός, ὅτιμίαν ἀνιλαθὴν παρεχό-
μενθαι βεβαίαν, ἀλλ' ὥσπερ ἐγχείλεις ἢ οἱ ὄφεις διὰ τῶν
δακτύλων δραπέτευεις, ἐκ οἷδα ὅπως ; ἡ πενία ἐμπαλιν
ἐξώδης τε καὶ εὐλαθής, καὶ μυρία τὰ ἀγκίστρα ἐκπιφυκότα 20
ἐξ ἀπανθαι τῷ σώματι ἔχουσα, ὡς πλεσιόσσαντας εὐθύς
ἔχουσθαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.—Ἀλλὰ μείλαξ
ἤδη φλυαρήνεις ἡμᾶς πρᾶγμα ἐμικρὸν δέλαθε. ΠΛΟΥΤ.
Τὸ ποῖον ; ἘΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα,
ἔπερ ἔδει μάλιστα. ΠΛΟΥΤ. Θάρρει τάττε γε ἔνεκα· ἐν 25
τῇ γῇ αὐτὸν καλαλείπων † ἀνέρχομαι παρ' ὑμᾶς, ἐπι-
σκήψας ἐνδον μένειν ἐπικλειςάμενον τὴν θύραν, ἀνοίγειν δὲ
μηδενί, ἢν μὴ ἐμὲ ἀκέρση βοήσαντος. ἘΡΜ. Οὐκ ἂν ἐπι-

* πρὸοιντο.] The third
Person plural of the second
Aorist of the Middle Voice, from
προίημι, “projicio,” Poeticè
pro πρὸοιντο. The second
Aorist, from προίημι, is πρὸον ;
thence is the second Aorist of the
Middle Voice, προέμην ; Im-
perat. πρόεσο ; Optat. προεί-
μην, whose third Person plural
is πρὸοιντο, not to be found,
in Lexicons.

§ καὶ μετὰ τίθηπε.] Transla-
ted, “& me stupet ;” in which,
me is the Accusative Case. So
Virgil :

“Pars stupet innuptæ donum
“exitialē Minervæ.”

In which Sense Stupet signifies,
“to admire to Astonishment.”

† ἀνέρχομαι.] The MS.
hath αἰεὶ before ἀνέρχομαι.
Faber.

βαίνωμεν

εαίνωμεν ἤδη τῆς Ἀττικῆς. Καί μοι ἔστω ἐχόμενος τῆς
χλαμύδος, ἄχρις ἂν πρὸς τὴν ἐσχατιὰν ἀφίκωμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἵππῃ ἢ γε
ἀπολίπῃς με, † Ὑπερβόλῳ τάχα ἢ Κλέωνι ἐμπισθῆμαι

5 περινοσῶν. Ἀλλὰ τίς ὁ ψόφος ἕτός ἐστι, καθάπερ σιδήρεα
πρὸς λίθον; ἙΡΜ. Ὁ Τίμων ἑτοσὶ σκαπτεῖ πηλίσιον,
ὄρεινόν κ' ὑπόλιθον γήδιον. — Παπαί, κ' ἡ πεινία πάρεστι,
κ' ὁ πόνος ἐκεῖνος, κ' ἡ καρτερία, κ' ἡ σοφία, κ' ἡ ἀνδρεία,
κ' ὁ τοιῦτος ὄχλος τῶν ὑπὸ τῷ λιμῷ ταττομένων ἀπάντων,

10 πολὺ ἀμείνως τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἔν ἐκ
ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην; ἔ γάρ ἂν τι
ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα, ὑπὸ τηλικύτῃ στρα-
τωπέδῃ περιεσχημένον. ἙΡΜ. Ἄλλως ἔδοξε τῷ Διί. Μὴ
ἀποδειλιῶμεν ἔν.

15 10. ΠΕΝΙΑ. Ποῖ τῆτον ἀπάγεις, ὦ Ἀργεῖφόντα,
χειραγωγῶν; ἙΡΜ. Ἐπὶ ταυτοῖ τὸν Τίμονα ἐπέμφθημεν
ὑπὸ τῷ Διός. ΠΕΝ. Νῦν ὁ Πλῆτος ἐπὶ Τίμονα, ὁπότε
αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς τρυφῆς παραλαβῶσα,

20 κ' πολλῶ ἀξίον ἀπέδειξα; ἔτως ἄρα εὐκαταφρόνητος ὑμῖν
ἡ Πενία δοκῶ, κ' εὐαδίκητος, ὥσθ' ὁ μόνον κλῆμα εἶχον,
ἀφαιρεῖσθε με ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἢ αὐ-
θις ὁ Πλῆτος παραλαβὼν αὐτὸν ὕβρει κ' τύφῳ ἐγχειρίσας
(ὅμοιον τῷ παλαι) μαλθακόν, κ' ἀγενῆ, κ' ἀνόητον ἀπο-

25 φήνας, ἀποδῶ πάλιν ἐμοὶ * ῥάκος ἤδη γεγεννημένον; ἙΡΜ.

Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διί. ΠΕΝ. Ἀπέρχομαι. —
Καὶ ὑμεῖς δὲ, ὦ Πόνε, κ' Σοφία, κ' οἱ λοιποὶ, ἀκολουθεῖτέ
μοι. Οὗτος δὲ τάχα εἴσεται, οἶάν με ἔσαν ἀπολείψει,

30 ἀγαθὴν συνεργόν, κ' διδάσκαλον τῶν ἀρίστων, ἢ συνῶν ὑγι-
εινὸς μὲν τὸ σῶμα, ἐρῶμένος δὲ τὴν γνώμην διετέλεσεν, ἀν-
δρὸς βίον ζῶν, κ' † πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ
κ' πολλὰ ταῦτα, ὥσπερ ἐσιν, ἀλλότρια ὑπολαμβάνων.

ἙΡΜ. Ἀπέρχουσαι· ἡμεῖς δὲ προσίωμεν αὐτῷ.

11. Τίνες ἐστὲ, ὦ καίάρατοι; ἢ τί βυλόμενοι δεῦρο ἤκε-

† Ὑπερβόλῳ ἢ Κλέωνι.]

Some Scoundrel. See *Aristoph.*
in *Pace* *Faber*.

* ῥάκος.] A Metaphor,
from one who borrows a new
Coat, and returns it quite worn.
Fab.

† πρὸς αὐτὸν ἀποβλέπων.]

“Looking toward himself,
that is, seeking his Happiness in
nothing but himself.

— *Nec te quaesiveris extra.*
Perfius.

τε, ἄνδρα ἐργάτην καὶ μισοφοβὸρον ἐνοχλήσοντας; ἀλλ' εἰ
χαίροντες ἅπασιν μιᾶς πάντες οὐκ εἰμι· ἐγὼ γὰρ ὑμᾶς αὐ-
τίκα μάλα βάλλων τοῖς βῶλοις καὶ τοῖς λίθοις συνιρίψω.
ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλης· εἰ γὰρ ἀνδράπων
οὐκ εἰμι βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, ὅτε δὲ ὁ Πλῆτος. 5
Ἐπειμψε δὲ ὁ Ζεὺς, ἐπακῆσας τῶν εὐχῶν. Ὡς ἀγαθὴ
τύχη δέχου τὸν ὄλβον, ἀποσᾶς τῶν πόνων. TIM. Καὶ
ὑμεῖς οἰμώξεσθε ἥδη, καὶ τοὶ θεοὶ ὄντες, ὡς φατέ. Πάν-
τας γὰρ ἅμα καὶ θεοὺς καὶ ἀνθρώπους μισῶ. Τητοῖ δὲ τὸν
τυφλόν, ὅς τις ἂν ᾖ, καὶ ἐπιτρέψειν μοι δοκῶ τῇ δικέλλῃ. 10
ΠΛΟΥΤ. Ἀπώμην, ὦ Ἑρμῆ, πρὸς τῷ Διὶ (μελαγχχο-
λῶν γὰρ ὁ ἀνδρῶν εἰς μετρίως μοι δοκεῖ) μὴ τι κακὸν
ἀπέλθω προσλαβών. ΕΡΜ. † Μηδὲν σκαιόν, ὦ Τίμων·
ἀλλὰ τὸ πᾶν τῆτο ἄγριον καὶ τραχὺ καλῶς, περτεῖνας
τῷ χεῖρι λάμβανε τὴν ἀγαθὴν τύχην, καὶ πλάττει πάλιν, 15
καὶ ἴσθι Ἀθηναίων * τὰ πρῶτα, καὶ ὑπερέρα τῶν ἀχαρίστων
ἐκείνων μόνος αὐτὸς εὐδαιμονῶν. TIM. Οὐδὲν ὑμῶν δεομαι,
μὴ ἐνοχλεῖτέ μοι, ἱκανὸς ἐμοὶ πλῆτος ἢ δίκηλα, τὰ δ'
ἄλλα εὐδαιμονέστατός εἰμι, μηδενὸς μοι πλεονεξίας.
ΕΡΜ. Οὕτως ὦ τὰν ἀπάνθρωπον; 20

Τὸν δὲ φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε.
Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναι σε, τοσαῦτα ὑπ'
αὐτῶν δεινὰ πεπονθότα, μισόθειον δὲ μηδαμῶς, ὅπως ἐπι-
μελεμένων σὺ τῶν θεῶν. TIM. Ἀλλὰ σοὶ μὲν, ὦ Ἑρμῆ,
καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμελείας, τητοῖ δὲ τὸν 25
Πλῆτον ἐκ ἂν λάβοιμι. ΕΡΜ. Τί δή; TIM. Ὅτι καὶ
πάσαι μυρίων κακῶν μοι αἴτιος ὅστος κατέστη, κόλαξις τε
παράδδης, καὶ ἐπιβόλης ἐπαγαγὼν, καὶ μῖστος ἐπιγείρας, καὶ
ἡδυπαθείᾳ διαφθείρας, καὶ ἐπίφθορον ἀποφήνας, τέλος δὲ,
ἄφρων καὶ ἀλιπῶν, ὅπως ἀπίστος καὶ προδοτικῶς. Ἡ βελτίστη 30
δὲ πενία πόνους με τοῖς ἀνδρικωτάτοις καλῶς ἀγυμνάσασα, καὶ
§ μετ' ἀληθείας καὶ παρρησίας προσομιλῶσα, τάτε ἀναγ-

† Μηδὲν σκαιόν.] “Nihil
“ sinistrum; ” that is (as we
are wont to say, in *English*)
“ Nothing unlucky, ” i. e.
“ rashly violent, ” good *Timon*.
* τὰ πρῶτα.] “ Interdum
“ verò dicitur aliquis esse τὰ
“ πρῶτα, i. e. princeps. ”

Sicph.

§ μετ' ἀληθείας καὶ παρ-
ρησίας.] “ With Truth and
“ Freedom. ” That is, like
a Friend, who speaks nothing
but Truth, and that with *full*
Freedom; and is, therefore, void
of Falshood and Flattery.

καὶ α

καὶ αὐτὰ κάμνοντι παρεῖχε, καὶ † τῶν πολλῶν ἐκείνων κατὰ
 φρονεῖν ἐπαίδευεν, ἐξ αὐτῶ ἐμὲ τὰς ἱλπίδας ἀπαρτήσασά
 μοι τῷ βίῳ, καὶ δείξασα ὅς τις ἦν ὁ πλεῖτος ὁ ἐμὸς, ὃν ἔτε
 κόλαξ ὁπωπεύων, ἔτε συκοφάντης φοβῶν, ἐ δὴ μὲ παροξ-
 υνθεῖς, ἐκ ἐκκλησιαστικῆς ψηφοφορήσας, ἐ τύραντος ἐπι-
 5 βυλεύσας ἀφελίσθαι δύναιτ' ἄν. Ἐξῆρμένους τοιγαρὲν ὑπὸ
 τῶν πόνων, τεττονὶ τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενος, εἰδὲν
 ὄρων τῶν ἐν αἵσι κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἀλφίτα
 παρὰ τῆς δικέλλης. Ὡς παλινδρομὸς ἀπιδι, ὡς Ἐρμῆ,
 τὸν Πλεῖτον ἀπαγαγὼν τῷ Διὶ. Ἐμοὶ δὲ τὸτο ἱκανὸν ἦν
 10 πάντας ἀνδράπους * ἡβηδὸν οἰμῶζειν ποιῆσαι. ἘΡΜ.
 Μηδαμῶς,

† τῶν πολλῶν ἐκείνων.] I have followed *Erasmus*, in rendering πολλῶν, “vulgaria;” as I have also done, in rendering πολλὰ, pag. 146. lin. 32. But *Faber* says, that *Erasmus* is mistaken: That, indeed, οἱ πολλοί, frequently, signifies “vulgus,” but that the Usage of the Greek Tongue will not allow τὰ πολλὰ to signify “vulgaria.” And he, therefore, renders πολλῶν ἐκείνων, here, “tot illa.” I think, he is in the Right; for I could not, after much Enquiry, find, that πολλὰ, ever, signified “vulgaria.”

* ἡβηδὸν.] *Stephanus* says, that ἡβηδὸν is taken in the same Manner as “viritim,” in *Latin*; that is, that it signifies κατ' ἡβῶντας (as is said κατ' ἀνδρας) “per totam pubem,” or, “complectendo totam pubem;” and, then, he quotes these Words of *Herodotus*: Συβάριος γὰρ ἀλγῆσης Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλὰς. Now, as κατ' ἀνδρας signifies “viri-

“tim, or, “per singulos viros,” κατ' ἡβῶντας, too, being a parallel Expression, must, strictly, signify “per singulos puberes, five pubescentes.” And, as κατ' ἡβῶντας, thus taken, is laid down, as strictly explanatory of ἡβηδὸν, therefore, ἡβηδὸν, too, must signify “per singulos puberes.” But yet, after all, this cannot be either *Herodotus's*, or *Lucian's* Meaning: For how could “all the *Milesians*” cut off their Hair, Youth by Youth, as if they had all been nothing but Youths? Or, how, in this Place, could “all *Men*” bewail, Youth by Youth, as if Mankind consisted of nothing but Striplings? Hence, it is evident, that, though ἡβηδὸν, strictly and properly, signifies “per singulos pubescentes,” yet it must, both in that Place of *Herodotus*, and in this of *Lucian*, be understood, in an extensive Sense, as if one Sort of Age were put for every Age, in general, and, therefore, must signify “uniuscujusque ætatis.” At least, *Timon* could not, possibly, mean less, no more than “all the *Milesians*” could be shorn, “Youth by Youth.”

Stephanus

Μηδαμῶς, ὃ γὰρ πάντες εἰσὶν * ἐπιτήδαιοι πρὸς οἰμῶγην) ἀλλ' ἔα τὰ ὄργιλα ταῦτα, καὶ μετράκιωδῃ, καὶ τὸν Πλῆτον παραλαβὴ, † ἔτε ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῷ Διός.

12. ΠΛΟΥΤ. Βῆαι, ὦ Τίμων, δικαιολογήσομαι πρὸς 5
σε, ἢ χαλιπαίνεις μοι λέγοντι; TIM. Λέγει, μὴ μακρὰ
μέν τοι, μὴ δὲ μετὰ προοιμίῳ, ὥσπερ οἱ ἐπίτριπτοι ῥή-
τορες, ἀνέξομαι γάρ σε ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τη-
τονί. ΠΛΟΥΤ. Ἐχρῆν μὲν τοι ἴσως ‡ καὶ μακρὰ εἰπεῖν
ἔτω πολλὰ ὑπὸ σε κατηγορηθέντα· ὅμως δὲ ὄρα, εἴ τι 10
σε, ὡς φῆς, ἠδίκηκα, ὅς τῶν μὲν ἠδίστων ἀπάντων αἰτίας
σοι κατέστη, καὶ τιμῆς καὶ προεδρίας, καὶ γειφάνων, καὶ τῆς
ἄλλης τρυφῆς. Περίβλεπλος δέ τοι καὶ αἰδιδίμος δι' ἐμὲ ἦσ-
θα, καὶ περισπένδαστος. Εἰ δέ τι χαλιπὼν ἐκ τῶν κολάκων
πέπονδας, ἀνάτιος ἐγὼ σοι· μᾶλλον δὲ αὐτὸς ἠδίκημαι 15
τῷτο ὑπὸ σε, διότι με ἔτως ἀτίμως || ὑπέβαλλες ἀνδράσι
καίλαρτοις, ἐπαινῶσι καὶ κατηγορητέουσιν, καὶ πάντα τρόπον
ἐπιβελύσσει μοι. Καὶ τό γε τελευταῖον ἔφησθα, ὡς
προδεδωκά σε, τῆναλῖον δὲ αὐτὸς ἐγκαλέσαιμί σοι πᾶν
τρόπον ἀπειλασθεὶς ὑπὸ σέ, καὶ ἐπὶ κεφαλῇ ἐξωσθεὶς τῆς 20
οἰκίας. Τοιγαρὲν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν
διφθέραν § ἢ τιμιωτάτη σοι Πενία περιτίθεικεν. Ὡς
μάρτυς ὁ Ἑρμῆς ἔτοσι, πῶς ἐκέτευον τὸν Δία ||| μὴδ' ἦκειν
παρὰ σε, ἔτω δυσμενῶς μοι προσενηγμένον. EPM. Ἀλ-
λὰ νῦν ὀρεῖς, ὦ Πλῆτε, οἷος ἦδη γεγέννηται; ὥς θαρξῶν ξυν- 25
διάτρεψε αὐτῷ. Καὶ σὺ μὲν σκάπτει, ὡς ἔχεις. Σὺ δὲ
τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακῶσεται γὰρ ἐμ-
βόησαντί σοι.

Stephanus, indeed, says, but without insisting much upon it, that ἡβηδὼν is taken, in the same Manner, as the Adverb πανδημεῖ, which signifies “uni-
“versum populum complecten-
“do,” or “in universum.” —
I know no Reason, why Eras-
mus should render it, “ab in-
“unte ætate.”

* ἐπιτήδαιοι.] Idonei, or, habiles; by which, is, here, meant, naturally fitted, or, dis-
posed.

† ἔτε ἀπόβλητά.]
Οὐ τοι ἀπόβλητ' ἐστὶ θεῶν
ἐρικυδέα δῶρα. Hom.

‡ καὶ μακρὰ.] Timon's
Word repeated.

|| ὑπέβαλλες.] A Meta-
phor, from prostituting young
Women. Faber.

§ ἢ τιμιωτάτη Πενία.]
The right honourable Mrs. Po-
verty.

||| μὴδ'.] The MS. hath
it better μὴ καὶδ'. Faber.

13. TIM.

T

13. TIM. Πείθειον, ὦ Ἑρμῇ, καὶ αὐθις πλατυτήιον. Τί γὰρ ἂν καὶ πάδοι τις, ὅπόταν οἱ θεοὶ βιάζονται; πλὴν ὅρα γε, εἰς οἷά με πράγματα ἐμβαλεῖς τὸν κακοδαίμονα, ὅς ἄχρι νῦν εὐδαιμονίζατα διάγων, χρυσὸν ἄφνω τοσῶτον λή-
 5 φομαι, † ἔδην ἀδικήσας, καὶ τοσαύτας φρονίδας ἀναδέξομαι. EPM. Ὑπόσθηθι, ὦ Τίμων, δι' ἐμὲ, καὶ εἰ χαλεπὸν τῷτο, καὶ ἔκ οἷσόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρῥαγῶσιν ὑπὸ τῷ φθόνῳ· ἐγὼ δὲ || ὑπὲρ τὴν Αἴτην ἐς τὸν ἕραν ἁ-
 ναπήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ
 10 τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πλεῶν. Σὺ δὲ αὐτῷ περιμένει· ἀναπέμψω γὰρ σοι τὸν θησαυρὸν ἀπειλῶν· μᾶλλον δὲ παῖε. Σέ φημι, θησαυρὲ χρυσῷ, ὑπάκουσον Τίμωνι τέτρω, καὶ πάρεσχε σεαυτὸν ἀνελέσθαι. Σκάπτε, ὦ Τίμων, * βαθείας κατὰφέρων, ἐγὼ δὲ ὑμῶν † ὑποσῆ-
 15 σομαι.

[† ἔδην ἀδικήσας.] That is, having done nothing to deserve this Curse, of being again in-
 riched.

[|| ὑπὲρ τὴν Αἴτην.] He returns to Heaven, by the Way of Aëta, because Jupiter had order'd him to bring up the Cyclopes from thence, to mend his Thunderbolts. See above, Paragraph 5, at the End.

* βαθείας κατὰφέρων.] Erasmus hath rendered βαθείας "altiùs," I know not why; nor do I know any such Ad-verb as βαθείας, βαδείως being the only immediate one from βαδύς. I must own, I know not, what Sort of a Word βαθείας is, and, therefore, cannot help thinking, that Lucian wrote it βαδείως.—κατὰφέρων is, here, the same as κάτω φέρων, "deorsum impingens;" as appears, from Stephanus's Account of the Verb καταφέρω.

[† ὑποσῆσομαι.] Thomas Master (according to Stepba-

nus) takes ὑποσῆσομαι, in this Place, to be the same as ὑποχωρήσω, signifying, "clamed," "discedam." But, I think, he should, at the same Time, have shewn us, how the Dative ὑμῶν can signify, "a vobis." — He, otherwise, interprets the Verb ὑφίσταμαι, by κρυφίως ἵσταμαι, which would make tolerable Sense, here, by Plutus's Saying, "I will stand by you, "so as to be invisible;" I say, this would be tolerable Sense, did not Plutus tell Timon, in the Word ἀπειλῶν, just above, that he would go off; which he could not well do, and stand privately by, at the same Time. For these Reasons, I cannot but conclude, that Lucian writ it, ὑμῶν ἀποσῆσομαι, "a vobis digrediar," agreeably to ἀπειλῶν, above. And, thus, doth the other Translation, by Erasmus, render it; so that, most probably, Erasmus found the Text, ὑμῶν ἀποσῆσομαι.

14. TIM.

14. TIM. "Αγε δὴ, ὦ Δικέλλα· νῦν μοι ἐπιρῶσον σεαυ-
τὴν, καὶ μὴ κάμῃς ἐκ τῆ βάθους τὸν θησαυρὸν ἐς τὸ μφανὲς
προκαλυμμένη.—³Ω Ζεῦ τεράσιε, καὶ φίλοι † Κορύβαντες, καὶ
Ἑρμῇ κερδαῖ, πόθεν χρυσίον τοσῶτον; ἤπερ ὕναρ ταῦτά ἐστι;
δέδία γὰρ, μὴ ἀνθρακας εὖρω ἀνεγρόμενος. Ἀλλὰ μὴν 5
χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ, καὶ τὴν πρὸ-
σοψιν * ὑπερῆδισον. ³Ω χρυσὲ, δεξιάμα καλλιζον βρο-
τοῖς. "† Αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ ὑκλῶς"
καὶ μεθ' ἡμέραν. Ἐλθε, ὦ φίλτατε, καὶ ἐρασμιώτατε. Νῦν
πεῖθομαι γε καὶ Δία ποτὲ γενέσθαι † χρυσόν. Τίς γὰρ ἔκ 10
ἀν παρθένος ἀναπτεπλάμενοις τοῖς κολποῖς ὑποδείξαιτο ἔτι
καλὸν ἐρασην διὰ τῆ τέγους καλαρῶντα; ὦ Μίδα, καὶ Κροῖ-
σε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς ἔδεν ἄρα ἦτε πρὸς
Τίμωνα καὶ τὸν Τίμωνος πλῆτον, ὃ γε ἐδὲ βασιλεὺς ὁ Περ-
σῶν ἴσθαι. ³Ω Δικέλλα, καὶ φίλτατε διφθέρα, ὑμᾶς μὲν τῷ 15
|| Πανὶ τέτρω ἀναδεῖναι καλόν. Αὐτὸς δὲ ἤδη πᾶσαν περι-
άμενος τὴν ἰσχατιὰν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ
θησαυροῦ μόνω ἐμοὶ ἱκανὸν ἐνδαιτυῖσθαι, τὸν αὐτὸν § καὶ

† Κορύβαντες.] These Priests of Rhea were Enthusiasts, who, at their Solemnities, danced in Armour, and, with the mixed Uproar of Piping, Drumming, and Shouting, raised a great Astonishment in the Minds of the Spectators. Steph. Perhaps, then, it was usual with such Persons, upon any extraordinary Surprise, to cry out, ὦ Κορύβαντες; and that, thence, it became a common Exclamation, in the Mouths of such as were struck with any sudden Astonishment.

* ὑπερῆδισον.] When Mr. Locke was reckoning up the Qualities of Gold, such as, fusible, malleable, ductile, &c. he forgot this of ὑπερῆδισον; which Omission a tolerable Miser would never pardon.

† Αἰθόμενον, &c. These Words are taken from the first

Ode of Pindar, which begins thus:

"Αριστον μὲν ὕδωρ· ὁ δὲ
Χρυσὸς, αἰθόμενον πῦρ
ἅτε διαπρέπει νυ-
κτὶ, μέγανος ἔξοχα
πλάτῃ.

In the Version thus:

Optima quidem est aqua; sed
Aurum, ardens ignis
Velut, excelsit no-

ctū superbificas supra divitiis.

† χρυσόν.] As when he courted Danae.

|| Πανὶ τέτρω.] "To Pan here." It is supposed, that some Temple, or Statue, of Pan stood near him, to which Rural Deity he offers up his Rustic Implements.

§ καὶ τάφον.] "As a Sepulchre also," that is, "as well as he, before, had it for a House."

τάφον ἀποθανὼν ἔξω μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ
 νομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμείξια πρὸς ἅπαν-
 τας, καὶ ἀγνωσία, καὶ ὑπεροψία. Φίλος δὲ ἡ ξένος, ἡ ἐ-
 ταῖρος, ἡ * ἐλέν βωμὸς, ὑθλός πολὺς· καὶ τὸ οἰκτεῖραι δα-
 5 κρύοντα, ἡ ἐπικυρῆσαι δεομένῳ, παρανομία καὶ κατὰλυσις
 τῶν ἐθνῶν. Μονήρης δὲ ἡ διαίτα, καθάπερ τοῖς λύκοις, καὶ
 φίλος εἰς Τίμων· οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβηλοι,
 καὶ τὸ προσομιλῆσαι τινι αὐτῶν μίαισμα. Καὶ εἰ τινα ἴδω
 μόνον, ἀποφράς ἡ ἡμέρα. Καὶ ὅλως ἀνδραίων λιθίνων ἡ
 10 χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν, καὶ † μήτε κήρυκα δε-
 χώμεθα παρ' αὐτῶν, μήτε σπονδὰς σπινδόμεθα, ‡ ἡ ἐρη-
 μία δὲ ἔρως ἔσω πρὸς αὐτὰς. Φυλέται δὲ, καὶ φράτορες,
 καὶ δημόται, καὶ ἡ πατεῖς αὐτῇ, ψυχρὰ καὶ ἀνωφελὴ ὀνό-
 ματα, καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλετεῖτω δὲ Τί-
 15 μων μόνος, καὶ ὑπεροράτω ἀπάναν, καὶ τρυφάτω μόνος καθ'
 ἑαυτὸν κολακείας καὶ ἐπαίνων φοβλικῶν ἀπηλλαγμένος. Καὶ
 θεοῖς θυέτω, καὶ || εὐωχεῖτω, μόνος ἑαυτῷ γίτων καὶ ὁμορως,
 ἐκτείων * τῶν ἄλλων. Καὶ ἀπαξ ἑαυτὸν διεξώσασθαι δε-
 δόχθω, ἣν δὲ ἀποθανεῖν, ἡ αὐτῷ † γέφανον ἐπιτεγκεῖν·
 20 καὶ ὄνομα μὲν ἔσω ὁ ΜΙΣΑΝΘΡΩΠΟΣ ἡδιστον. Τὲ τρέψῃ
 δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, καὶ σκαιότης, καὶ
 ὀργή, καὶ ἀπανθρωπία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ δια-
 φθειρόμενον

* ἐλέν βωμὸς.] *Altars*, a-
 mong the *Heatbens*, were *Pla-*
ces of Protection to such as fled
 to them.

— *Hæc Ara tuebitur omnes.*
Virg.

† μήτε κήρυκα, &c.] The
 Meaning is, That he will re-
 main in a *constant State of War*
 with *Mankind*: For *Peace* was,
 usually, made, among the *Gre-*
cians, by sending the *κήρυκες*,
 or *Heralds*, to propose it, and
 by making *Libations* to the
 Gods, that they might ratify it.
 See *Il. iii.*

‡ ἡ ἐρημία.] He would have
 a whole *Desert* between *him*
 and *Mankind*; so that the
Bounds should not be, any thing,

so thin as a *Wall*, an *Hedge*, or
 the like.

|| εὐωχεῖτω.] *Lege* εὐω-
 χείσθω. *Nam* εὐωχία signifi-
 cat, “aliquem convivio accipe-
 re,” εὐωχεῖσθαι autem,
 “epulari.” *Error turpissimus.*
Faber.

* τῶν ἄλλων.] I cannot ac-
 count for this *Genitive Case*.
Faber is, also, at a *Loss* about
 it, but conjectures, that ἐκτείων
 τῶν ἄλλων should be ἐκας ὧν
 τῶν ἄλλων; which may be
 true.

† γέφανον ἐπιτεγκεῖν.]
 Among the *Grecians*, *Crowns* of
Laurel, *Palm*, *Parsley*, and, up-
 on some *Occasions*, of *Gold*,

φθειρόμενον καὶ σβεννύναι ἰκελεύοντα, πίστη καὶ ἐλαίω κα-
 τασβεννύναι. Καὶ ἦν τινα τῷ χεῖματι ὁ ποταμὸς παρα-
 φέρη, ὁ δὲ τὰς χεῖρας ὀρέγων ἀνιλαβέσθαι δέησαι, ὥθειν
 καὶ τῆτον ἐπὶ κεφαλὴν † πίπλοντα, ὡς μὴδὲ ἀνακύψαι δυ-
 νηθεῖν· ἔτω γὰρ αὐτὴν τὴν ἴσιν ἀπολάδοιεν. — * Εἰσηγήσατο 5
 τὸν νόμον Τίμων † Ἐκκρατίδης Κολύττις. — † Ἐπεψή-

were the Rewards of such as
 conquered at the Games, or
 served their Country, in Peace,
 or War. *Potter.*

Perhaps, then, *Timon*, here,
 intimates, that he will execute
 some signal Actions, which
 shall deserve a *Crown*, but, that
 he will present himself with
 one.

Or, as he, here, talks of his
Death, he, perhaps, more pro-
 bably, means that *Crown*, which
 was wont to be offered to the
Deceased, and with which their
 σήλαι, or *Sepulchral Pillars*,
 were hung; as we learn from
 the *Dialogue of Charon*, where
 it is said, καὶ στεφάνουσι τὰς
 λίδας.

If this be, as I am strongly
 persuaded it is, the Sense, here;
 observe, how *Timon* will do Im-
 possibilities, out of *Spite* to
Mankind. He will crown his
 own Sepulchre, after he is dead,
 rather than have it done by any
Human Creature.

The following was *Timon's*
Epitaph, written by himself:
 Ἐνθάδ' ἀπορρήξας, ψυχὴν
 βαρυδαίμονα κείμαι.

Τῆνομα δ' εἰ πύσοισθε, κα-
 κοὶ δὲ κακῶς ἀπόλοισθε.

Faber.

† πίπλοντα.] *Faber* has it,
 βαπλίζοντα. I think, he just-
 ly finds Fault with πίπλοντα,
 because the Man in the Water

cannot well be said “ to fall.”
 But, Is not βαπλίζοντα, appli-
 ed to the same Man (as he has
 it) still worse, being an Active
 Participle? For, surely, the
 Man cannot be supposed “ to
 sink himself” into the Wa-
 ter.—It might, however, make
 Sense, if referred to με, which
 is understood, before ὥθειν; so
 that *Timon* might be the Per-
 son understood to be βαπλίζον-
 τα, “ sinking the other” into
 the Water.

* Εἰσηγήσατο.] This Verb,
 strictly, signifies, “ proposuit,”
 or, “ Autor introduxit:” But
 I have rendered it, “ rogavit,”
 in the *Translation*, because that
 was the Roman Expression, for
Proposing a Law to be passed.
 The Romans termed the *Pro-
 posing a Law* to the People,
 “ Rogare,” because he, who
 proposed it to them, did it, by
 asking these Questions, “ Veli-
 tisne, or, Jubeatisne, Qui-
 ritis?”

† Ἐκκρατίδης.] “ Ἐχα-
 “ κρατίδης lege Ἐκκρα-
 “ τίδης. *Faber.*” — So it is,
 above, where *Mercury*, first,
 mentions *Timon* to *Jupiter*, and,
 below, where *Demeas* reads the
Decree.

† Ἐπεψήφισε τῇ ἐκκλη-
 σίᾳ.] “ Decretum concionis
 “ confirmavit.” *Steph.*

φισι τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶν. Ταῦτα ἡμῖν διδοχθῶ, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15. Πλὴν ἀλλὰ περὶ πολλῶν ἂν ἐποιησάμεν ἅπανι γνώριμά πως ταῦτα γινέσθαι, διότι ὑπερπλετῶ, ἀγχώση γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καί τοι τί τῆτο; Φεῦ τῆ τάχης· παλαιχόθεν συνδέουσι, κικονιμένοι καὶ πνευστιῶντες, καὶ οἶδα, ὅθεν ὁσφραίνόμενοι τῷ χρυσίῳ. Πότερον ἔν ἐπὶ τὸν πάγον τῆτον ἀναβάς ἀπελαύνω αὐτὰς τοῖς λίθοις || ἐξ ὑπερδείξιων ἀκροβολιζόμενος, ἢ τόγχε τοσῦτον παραιομήσο-
 10 μιν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὥς πλείον ἀνιῶντο παρορώμενοι; τῆτο οἶμαι καὶ ἄμεινον, ὥςτε διχώμεθα ἤδη αὐτὰς, ὑποσάντες. Φέρε ἰδῶ, τίς ὁ πρῶτος αὐτῶν ἔτος ἐστὶ; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτος * ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πίθης ὅλης παρ' ἐμοὶ πολλάκις ἐμμηκεῖς.
 15 Ἄλλ' εὖγε ἐποίησιν ἀφικόμενος, οἰμώζεται γὰρ πρὸ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον, ὥς ἐκ ἀμειλήσουσι Τίμων· ἀγαθὸς ἀνδρὸς οἱ θεοὶ; χαῖρε Τίμων εὐμορφώτατι, καὶ ἡδίστῃ, καὶ συμποτικώτατι. ΤΙΜ, Νὴ καὶ σύ γε, ὦ Γναθωνίδη, γυπαῶν ἀπάντων βορῶτατι, καὶ ἀνθρώπων ἐπιτριπιότατι.
 20 ΓΝΑΘ. Ἀεὶ φιλοσκώμμων σύ γε. Ἀλλὰ πῶς τὸ συμπόσιον; ὥς καίνόν τί σοι ἄσμα τῶν † νεοδιδάκτων διδυράμβων

|| ἐξ ὑπερδείξιων.] Ὑπερδείξιος (τόπος being understood) signifies "a Place, where one stands so much higher than another, that he may lift his Right-hand over him, so as to give him the heavier Blow." And ὑπερδείξια, ων, Neut. plur. (χώρια being understood) signifies "Places of such Advantage, as that Persons may, from them, lift their Right-hands over those below them." See Steph.

* ἔρανον.] Ἐρανος, from ἔραω, amo, properly, signifies "an Entertainment, where every one contributes his Part of the Expence, or his Club." And, hence, it hath been used to signify "a Contribution, or

"Part of a Contribution, to relieve a Person in Want." See Steph.

† νεοδιδάκτων διδυράμβων.] *Dithyrambics* (which were Songs in Praise of *Bacchus*) "lately taught," that is, lately published." The Authors of Plays, or Songs, among the *Greeks*, were called διδάσκαλοι, as, κωμωδοδιδάσκαλοι, τραγωδοδιδάσκαλοι, διδυραμβοδιδάσκαλοι. *Horace* uses the same Manner of Expression:

Vel qui Prætexas, vel qui docuere Togatas.

The Reason of the Expression is, that the Authors taught the Actors, or Singers, how to speak, or sing, their Performances.

ἤκω κομίζων. TIM. Καὶ μὴν ἱλεγεῖά γε ἄσῃ μάλα περιπαδῶς † ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τὸτο παίεις, ὦ Τίμων; μαρτύρομαι, ὦ Ἡράκλεις, ἰὴ ἰὸ, προκαλῶμαί σε τραύματι εἰς Ἄρειον πάγον. TIM. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνῃς, φόνε τάχα προκηλήσῃ με. 5 ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τῷ χρυσίῳ, δεινῶς γὰρ ἰσχυαίμην ἐστὶ τὸ φάρμακον. TIM. Ἐτι μένεις; ΓΝΑΘ. Ἀπειμι, σὺ δὲ ὦ χαιρήσεις, ἔτω σκαιὸς ἐκ χρηστῷ γενόμενος.

16. Τίς ἕτός ἐστιν ὁ προσιών, ὁ ἀναφαιανίας; Φιλιά- 10
δης κολάκων ὡπάντων ὁ * βδελυρώτατος. Οὗτος δὲ παρ' ἐμῷ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ † προϊκα δύο τάλαντα μισθὸν τῷ ἐπαίνῳ, ὁπότε ἄσαντά με πάντων σιωπῶντων μόνον ὑπερεπήνεσεν, ἐπομεσάμενος ᾠδικώτερον ἵναι τῶν κύκνων, ἐπειδὴ νοσῶντα πρῶν ἐἶδέ με, καὶ προσῆλθον 15
ἐπικυρίας δέομαι, πληγὰς ὁ γεναῖος προσενέτεινε. ΦΙΛ. Ὡς τῆς ἀναισχυλίας, νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγαρὶν δίκαια πέπονθεν ἔτος ἀχάρις ὦν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφη- 20
βοι, καὶ δημόται, ὅμως μετριάζομεν, ὡς μὴ ἐπισηδᾶν δοκῶμεν. Καίρι, ὦ δέσποτα, καὶ ὅπως τῆς μιᾶς τέτης κόλακας φυλάξῃ, τῆς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων ἔδην διαφέροντας. Οὐκ ἔτι πεισιτυτία τῶν νῦν ἔδην. Πάντες ἀχάριστοι καὶ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατεπίγοντα χρῆσθαι, 25
καθ' ὃδον ἤδη πλησίον ἤκυσσα, ὡς πωλοῖς ὑπερμειγῆθαι τινὰ πλῆτον. Ἦκω τοιγαρὶν ταῦτά σε νοδιτήσω καὶ τοι σύ γε ἔτω σοφὸς ὦν, ἔδην ἴσως δεῖσῃ τῶν παρ' ἐμῷ

† ὑπὸ δικέλλῃ.] Quod Latine dicitur, "canere, vel saltare, ad tibiam, ad citharam," id Græcè est, ᾄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρα. Ita ridiculè, qui vertunt, "ab hoc doctus ligone." Faber.

This Sense, from this Consideration, seems just, and further deserves Acceptance, on Account of the Humour it expresses.

* βδελυρώτατος.] Βδελυ-

ρός (α βδέω, "flatum ventris emitto") impudens, or, spurcus; "a dirty Fellow, who does not matter doing the filthiest Things, before People's Faces." And, hence, the Word hath signified, "quite impudent," or, "brazen." Steph.

† προϊκα.] The Accusative Case singular of προϊξ—ἴκος, "dos a patre data filio." Steph.

λόγῳ,

λόγων, ὅς κ' τῷ Νέστορι τὸ δέον παραινέσεις αὐτῷ. TIM.
Ἔσται ταῦτα, ὦ Φιλιάδη. Πλὴν ἀλλὰ πρόσθι, ὡς κ' σὲ
φιλοφρονήσωμαι τῇ δικέλλῃ. ΦΙΛ. Ἀνθρώποι, κατέαγα
τῷ κρανίῳ ὑπὸ τῷ ἀχαρίστῃ, διότι τὰ συμφέροντα ἐνεθέτην

5 αὐτόν.

17. Ἰδὲ, τρίτῃ ἔτῃ ὁ ῥήτωρ Δημέας προσέρχεται,
Ψήφισμα ἔχων ἐν τῇ δεξιᾷ, κ' συγγένους ἡμέτερος εἶναι λέ-
γων. Οὗτ' ἐκκαίδεκα παρ' ἐμῶν τάλαντα μιᾷς ἡμέρας
ἐκτίσας τῇ πόλει (καταδεδίκαστο γὰρ, κ' ἐδίδετο ἔκ ἀπο-
10 διδῶς) καὶ γὰρ ἐλεήσας ἐλυσάμην αὐτόν, ἐπειδὴ πρῶτον ἔλαχε
τῇ * Ἐρεχθίδι φυλῇ διανεμεῖν τὸ † θεωρικόν, καὶ γὰρ προ-
σῆλθον αὐτῶν τὸ γιγνόμενον, ἔκ ἔφ' ἡ γυνώσκειν πολίτην ὄντα
με. ΔΗΜ. Χαίρει, ὦ Τίμων, τὸ μέγα ὄφελ' τῷ γένει,
τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόδλημα τῆς Ἑλλάδος.
15 Καὶ μὴν πάσαι σε ὁ δῆμος ἐυνειλεγμένον, κ' αἱ ‡ βυλαὶ
ἀμφοτέραι περιμένονσι. Πρώτερον δὲ ἄκυσον τὸ Ψήφισμα,
ὃ ὑπὲρ σε γέγραφα. “ ΕΠΕΙΔΗ Τίμων ὁ Ἐχεκρατίδης
“ Κολυτίεὺς, ἀνὴρ ἔμμενος καλὸς καὶ γαδρός, ἀλλὰ κ' σο-
“ φός, ὡς ἔκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χερόν
20 “ διατελεῖ τὰ ἀρετὰν πράττων τῇ πόλει, νενίκησε δὲ πῶς
“ κ' πάλιν, κ' δρόμον ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας, κ' * τε-
λεῖω

* Ἐρεχθίδι.] Lege Αἰγνή-
δι. Quippe Κόλυτος erat δῆμος
φυλῆς Αἰγνίδος, teste Har-
pocrations. Faber.

† θεωρικόν.] Θεωρικόν
(χρῆμα being understood) sig-
nified, “ Money paid out of
“ the Treasury, for the Ad-
“ mission of the poorer Citizens
“ into the Theatre.” Hence,
it was used to signify “ Money
“ granted out of the Treasury,
“ for the Relief of the Poor.”
See Potter and Steph.

‡ βυλαὶ ἀμφοτέραι.]
That is, not only the βυλή, or
Senate of Five-hundred, of which
I have spoken, in the Notes upon
Θεῶν Ἐκκλησία, but also the
Court of Areopagus, which, for
its great Dignity, as Dr. Potter

shews, was styled ἡ ἄνω βυλή,
the Upper Senate, or Court.

This Court, held upon the
Hill of Mars at Athens, and,
thence, called Areopagus, con-
sisted of fifty Judges, was the
supreme Court of Justice, and
decided all Law Disputes, whe-
ther concerning Property, or
Injuries done to Men in their
Persons or Reputations, or
Blasphemy against the Gods.
So wise and upright were the
Judges of this Tribunal, that it
hath been asserted by Demosthe-
nes, that they had not, from
the Time of their Institution,
down to his Days, made one
unjust Decree. Potter.

* τελείω ἄρματι.] Stepba-
nus shews, that the Greeks distin-
guished their Horses into the
ἀβόλοι

“λείω ἄρματι, καὶ συναρίδι πωλικῇ.” —TIM. Ἄλλ’ ἐδὲ
 ἰδεώρησα ἐγὼ πάποτε εἰς Ολυμπίαν. ΔΗΜ. Τί ἐν; θεω-
 ρήσεις ὕστερον. Τὰ τοιαῦτα δὲ πολλὰ προσκειῖσθαι ἄμει-
 νον.—“Καὶ ἡρίτευσε δὲ ὑπὲρ τῆς πόλεως πύρρσι * πρὸς
 “Ἀχαρνίας, καὶ κατέκοψε † Πελοποννησίων ‡ δύο μοίρας.” 5
 TIM.

ἄβολοι and the τέλειον. The
 ἄβολοι were such as *bad noi*, as
 yet, *cast their Teeth*, in which
 were the Marks of their Age :
 The τέλειον, such as *bad cast*
those Teeth, and being, there-
 fore, reckoned to have arrived
 at their *full Strength* and *Vi-*
gour, were called τέλειον.

Now ἄρμα, from ἄρω, “ap-
 to,” originally and properly,
 signifies, not “a Chariot,”
 but “a Set of Horses-joined-
 in a Draught ; which is evi-
 dent from *Stephanus’s* Quota-
 tions upon this Word : *First*,
 from *Xenoph. Pæd. η. ἄρμα*
λευκὸν χρυσόζυγον, “a Set
 of white Horses with golden
 Harnesses ; and, again, from
Herodian, ἄρμα ἐξάπλων, “a
 Set of six young Horses.”—
 Beside that *Eustathius*, upon
Homer’s Odyss. xvii. puts it out
 of all Dispute, that ἄρμα, pro-
 perly, signifies, “a Set of
 Draught Horses.”

From these Considerations, I
 think it evident, that the Word
 ἄρματι, here, having τελείω
 an Epithet, as I have shewn, of
full grown Horses, joined to it,
 must signify, “a Set of Hor-
 ses ;” and that τελείω
 ἄρματι must signify, “a Set-
 of - full - grown - Horses.”
 And this, I think, is further evi-
 dent, from the Opposition of
 the following Words, συναρίδι
 πωλικῇ (“a Pair of πῶλοι,

“or young Horses”) to τελείω
 ἄρματι, “a Set of full-grown
 Horses.” I have rendered
 ἄρματι by “currus,” know-
 ing no Word, in the *Latin*
Tongue, that signifies, “a Set
 of Draught-Horses, as ἄρμα
 does, in the *Greek*. *Faber* only
 quotes the Scholiast of *Pindar*,
 upon this Passage, in these Words :
 Φᾶσι δὲ τινες, ὅτι δώδεκα
 δρόμους ἀνέι τὸ τέλειον ἄρ-
 μα, τὸ δὲ πωλικὸν ὀκτώ.
 The Former might have run
twelve Hears, and the Latter
eight ; but this gives us no
 Light into the Nature of the
 τέλειον, or the πωλικὸν ἄρμα.

* πρὸς Ἀχαρνίας.] We
 must not, here, take πρὸς for
 “contra,” but “apud.” For
 Ἀχάρνη was a δῆμος, or Dis-
 trict of *Attica*. Therefore,
Timon, being an *Athenian*, must
 not be supposed to fight against
 his own Countrymen, but against
 their common Enemy, the *Pelo-*
ponnesians, who are supposed to
 have met him, in that District
 of *Attica*, and whom he, there-
 fore, fought, πρὸς, “apud,”
 “among,” the *Acarnan-*
sians.

† Πελοποννησίων.] *Timon*
 lived, in the Time of that me-
 morable War, between the *A-*
thenians and *Spartans*, called
 the *Peloponnesian*.

‡ δύο μοίρας.] *Mille ar-*
matos.

- TIM. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, εἰδὲ προεγράφη
 ἐν τῷ καλαλῳγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῆ λέγεις,
 ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονεύντες.—“ Ἐτι δὲ καὶ
 “ Ψηφίσματα γράφων, καὶ συμβουλευόν, καὶ γρατηγῶν, οὐ
 5 “ μικρὰ ὠφέλησε τὴν πόλιν. Ἐπεὶ τῆτοις ἅπασι, ΔΕ’-
 “ ΔΟΚΤΑΙ τῇ βελῇ, καὶ τῷ δήμῳ, καὶ τῇ Ἡλιαίᾳ || κατὰ
 “ φυλὰς, καὶ τοῖς δήμοις ἰδίᾳ, καὶ κοινῇ πᾶσι, χρυσὴν
 “ ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν Ἀθηναίων ἐν τῇ ἀκροπόλει,
 “ * κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ ἀκτῖνας ἐπὶ τῇ κε-
 10 “ φαλῇ, καὶ γεφαιῶσαι αὐτὸν χρυσοῖς γεφάνοις ἐπὶ τῇ

ματος. Nam τὴν μοῖραν ἀνα-
 πλερῶσιν ἄνδρες πεντακόσιοι.
 Faber.

|| κατὰ φυλὰς.] The *Eliæa*
 was a Court of Justice, at *A-*
thens, the next, in Dignity, to
 that of *Areopagus*, and said to
 be so called, from ἥλιος,
Sol, because it sat under the
Sun, or in the *open Air*. The
 Number of Judges, belonging
 to it, were, as Dr. *Potter* sets
 forth, sometimes, only Fifty;
 but, generally, two, or five,
 Hundred.

Now, why this *Decree* should
 be said to be agreed to by the
 Judges of this Court, κατὰ
 φυλὰς, “ by their Tribes,” is
 what I cannot well account for;
 because I know no *Tribes* of
Athens, but the Ten *Tribes*, in-
 to which the People of the City,
 and those of all *Attica*, had been
 divided. — Perhaps, as this
 Court of *Eliæa* often consisted
 of 500 Judges, it was, like the
 βελῇ, or *Senate* of *Athens*, made
 up of Men chosen out of all the
Tribes, from each an equal
 Number; so that, in this View,
 the whole Court might have
 confirmed any *Decree*, κατὰ φυ-
 λὰς, by their Tribes. Or, per-

haps, the *Text*, originally, was,
 not κατὰ φυλὰς, but καὶ ταῖς
 φυλαῖς, which seems to hang
 well together with the other
 Parts of the Sentence, and to be
 agreeable to Reason; as it, al-
 so, was easy to be mis-trans-
 scribed to κατὰ φυλὰς. And
 I am the more of this Opinion,
 because, as Dr. *Potter* shews,
 the δῆμοι, mentioned, imme-
 diately after, were Subdivisions
 of the φυλαί, being, in Num-
 ber, one Hundred and seventy-
 four smaller Districts of the
 Country of *Attica*: For, to gain
 a certain universal Assent of the
 whole State, it was necessary to
 take the Votes of every particu-
 lar Body of the People: Such as,
 first, of the supreme Part of
 the Constitution, or the βελῇ:
Then, of the δῆμος, that is, of
 the principal δῆμος, that of
Athens, the Capital: *Then*, of
 the Court of *Eliæa*, by its
Tribes: *Then*, of all the δῆμοι,
 or smaller Corporations, of *At-*
tica, one by one: And, last-
 ly, of all their Bodies, in com-
 mon.

* κεραυνὸν, &c.] In Order
 to make a *Jupiter* of him.

“ ἀνα-

“ ἀνακηρυχθῆναι τὰς γεφάνες σήμερον † Διωνυσίοις τρα-
 “ γωδοῖς καινοῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν δι’ σήμερον τὰ
 “ Διονυσία.) Εἶπε τὴν γνώμην Δημίας ὁ ξήτωρ συγγενὴς
 “ αὐτῷ, ἀγχιγεὺς, καὶ μαθητὴς αὐτῷ ὢν. Καὶ γὰρ ξή-
 “ τωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα πάντα ὅποσα ἂν εἶδε- 5
 “ λοι.” — Τὸ τι μὲν ἔν σοι τὸ Ψήφισμα. — Ἐγὼ δέ * σοι
 καὶ τὸν υἱὸν ἐβελόμην ἀγαγεῖν παρὰ σε; ὃν ἐπὶ τῷ σῶ ὀνό-
 ματι Τίμωνα ὠνόμακα. TIM. Πῶς, ὦ Δημεία, ὅς ἐδὲ
 γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι. ΔΗΜ. Ἀλλὰ γαμῶ,
 ἣν διδῶ Θεὸς ἐς νέωτα καὶ παιδοποιήσομαι, καὶ τὸ γεννη- 10
 θησόμενον, ἄρξεν γὰρ ἔσαι, Τίμωνα ἤδη καλῶ. TIM. Οὐκ
 οἶδα, εἰ γαμήσεις ἔτι, ὦ ὅτος, τηλικαύτην παρ’ ἐμῷ πλή-
 γην λαμβάνων. ΔΗΜ. Οἴμοι, τί τῷτο; † τυρανίδι Τί-
 μων ἐπιχειρεῖς, καὶ τύπεις τὰς ἐλευθέρους, καθαρῶς ἐλεύ-

† Διωνυσίοις τραγωδοῖς.]

Τραγωδὸς signifies either the
 Writer of a Tragedy, or the
 Player who acts it upon the
 Stage: But that, in either Sense,
 τραγωδὸς, the Person, should
 be put for τραγῳδία, the Play,
 or Entertainment, seems, to me,
 an extraordinary Hypallage. Yet,
 Horace hath used the like Ex-
 pression, where he says,

Nam sic

Et Laberi Mimos ut pulchra
 Poemata mirer.

The Athenians were restrain-
 ed, by Law, from presenting
 Crowns to Men of signal Merit,
 either in the Theatre, or at the
 public Games; because these
 Places were, generally, fre-
 quented by great Numbers of
 Men from other Cities, and it
 was thought impolitic to re-
 commend any great Athenian
 to the Notice, or Esteem, of
 any other People. Wherefore,
 such Persons, as deserved this
 Honour, were to receive it
 either in the βελη, or Senate;
 or in the Assembly of the People;
 or in the Tribe, or δῆμος, to

which they belonged. Potter.

Yet, we find, that Demo-
 sthenes’s famous Crown was pro-
 claimed in the Theatre. But this,
 no Doubt, was an Innovation,
 and an extraordinary Compli-
 ment to so great a Defender of
 the State; and it was afterwards
 objected to him, as a very great
 Crime. Whence it is most
 probable, that Demas, here,
 intends to puff up and flatter
 Timon, by conferring on him a
 singular and unprecedented Ho-
 nour.

* σοι.] Faber thinks σοι,
 here, impertinent, because of
 παρὰ σε.

† τυρανίδι.] Τυρανὶς
 signifies kingly, or, arbitrary
 Power. Now, as the supreme
 Power was lodged in the People
 of Athens, it was High-Treason,
 and the most flagrant Crime, in
 any one Man, to attempt mak-
 ing himself absolute in the State;
 and the Athenians could never
 forget what they suffered, under
 the Usurpation of Pisistratus,
 and his Son Hippias,

Δερος, ἢδ' * ἄγος ἂν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐπέπρησας. TIM. Ἀλλ' ἂν ἐμπέπρηται, ἢ μιὰρὲ, ἢ ἀκρόπολις, ὥς δῆλος εἰ συμφορῶν. ΔΗΜ. Ἀλλὰ καὶ πλετεῖς τὸν † ὀπισθόδομον δι-
 5 ορέξας. TIM. Οὐ διώρυκται ἢδὲ ἔτος, ὥς ἐπίδανά σου καὶ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὑπερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. TIM. Οὐκ ἂν καὶ ἄλλην λάμβαναι. ΔΗΜ. Οἱμοὶ τὸ μετάφρενον. TIM. Μὴ ‡ κέκραχθι, καλοῖσω γὰρ σοὶ καὶ τρίτην· ἐπεὶ καὶ γιλοῖα πάμπαν παθόμιν,
 10 δύο μὲν Λακεδαιμονίων μοίρας καλακόψας ἀνοπλῶ, ἐν δὲ μιὰρὸν ἀνθρώπιον μὴ ἐπιτρόψας. Μάτην γὰρ ἂν εἴην καὶ νεικηκῶς Ὀλύμπια πύξ καὶ σάλην.

18. Ἀλλὰ τί τῶτα; ὁ Θερασυκλῆς ὁ φιλόσοφος ἔτος ἐστίν; ὁ μὲν ἔν' ἄλλος. Ἐκπελάσας γὰρ τὸν πῶγωνα, καὶ τὰς
 15 ὀφρῦς ἀναλείνας, καὶ βρενδυόμενός τι πρὸς αὐτὸν ἔρχεται, || τῖλανῶδες βλέπων, ἀντιστοιχούμενός τὴν ἐπὶ τῷ μετώπῳ κόμην, * Αὐτοβορέας τις ἢ Τρίτων, οἷος ὁ Ζεὺς ἐγγραφεν. Οὗτος

* ἄγος.] The City of Athens was, peculiarly, called ἄγος, and the Citizens thereof ἄγοι. Stephanus, from Eustathius, p. 3491 and 1283.

† ὀπισθόδομον.] At the Back of Minerva's Temple, stood the public Treasury, called, from its Situation, ὀπισθόδομος; wherein, beside other public Money, a Thousand Talents were laid up in Store, against any great Exigency. If any Man expended them, upon a trivial Account, he was put to Death. Potter.

Demeas will charge Timon with none, but the most capital Offences.—καὶ before πλετεῖς, in the preceding Line, signifies “also;” that is, “You are, “also, grown rich, &c. beside having burned the Citadel.”

‡ κέκραχθι.] Pro κέκραχθι, the third Person singular of the

Perfect Tense Active, from κράζω.

|| τῖλανῶδες.] “Like a Titan.” The Titans were Giants, Sons to Titan, the elder Brother of Saturn, Titan and Saturn were the Sons of Cœlus and Vesta. Titan gave up his Birth-right of the Kingdom of Heaven to Saturn, on Condition he would not breed up any Male-Children; but, when he found out, that Jupiter, Neptune, and Pluto had been, privately, reared by Ops, Saturn's Wife, he dethroned and confined Saturn. When Jupiter was grown up, he made War upon his Uncle, Titan, and his Sons, called τιτάνες, recovered the Kingdom, and released his Father, Saturn. Steph.

* Αὐτοβορέας τις.] Timon compares Ibrasyclus to Bo-reas, or Triton, because he came puffing and blowing, so as to make a Face like that of the God

Οὗτος δ. τὸ † σχῆμα εὐσταλῆς, καὶ κόσμιος τὸ βᾶδισμα, σωφρονικὸς τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς διεξιῶν, καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν, καὶ τὸ ὀλιγαρχεῖς ἱπαιῶν, ἐπεὶ δὲ λυσάμενοι ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρῳ δὲ 5 χαίρει μάλιστα) καθάπερ τὸ λήθης ὕδωρ ἱκτιῶν, ἐναντιώ- τατα ἐπιδείκνυται τοῖς ἰωθινοῖς ἱκτινοῖς λόγοις, προαρχά- ζων ὥσπερ ἱκτιῶς τὰ ὄψα, καὶ τὸν πλησίον παραγκυλιζό- μιν, ‡ καρύκης τὸ γένειον ἀνάπλιως, κυνηδὸν ἐμφορύ- μινος, ἐσικκεκυφῶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν 10 εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀπο- σμήχων, ὡς μηδὲ ὀλίγον τῷ * μυτλωτῷ καλαλίποιν, μεμ- ψίμοιρος ἀεὶ ὡς τὸν πλακῦντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λάβοι, ὅτι περ § λιχνείας καὶ ἀπλησίας || ὄφιλος. Μένυσος καὶ πάροις, ἐκ ἀχρὶς ὠδῆς καὶ ὀρχηγύος μόνος, 15 ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι. Τότε δὲ καὶ μάλιστα περὶ σωφροσύνης, καὶ κο- σμιότητος, καὶ ταῦτά φησιν, ἥδη ἐπὶ τῷ ἀκράτῃ ποιηρῶς ἔχων, καὶ ὑποβραυλίζων γελοῖος. Εἶτα ἑμῖος ἐπὶ τέτοις, καὶ τὸ τελευταῖον, ἀράμειοί τινες ἐκφέρουσιν αὐτὸν ἐκ τῷ 20 συμποσίῃ τῆς αὐλητρίδος ἀμφοτέραις ἐπιλημμένον. Πλὴν ἀλλὰ καὶ ἡφῶν, ὅθεν τῶν πρῶτων παραχωρήσειν αὐτὸν ψεύ-

God Boreas, when he blows, or that of Triton, sounding his Trumpet.—But, as I have never, elsewhere, met with the Wind Βορέας called Αὐτοβορέας, nor could, upon much Enquiry, find it so called. I conjecture that, here, Αὐτοβορέας is the Name of some celebrated Pic- ture of the God of that Wind, which the great Zeuxis had drawn, and which, on Account of the Excellence of the Per- formance, was called, not Βορέας, “a Boreas,” but Αὐτοβορέας, “a very Boreas,” or, “Bo- reas reas himself.” And the Ten- dency of the Words, οἷος ἔγρα- φεν ὁ Ζεῦξις, seems to favour this Opinion.

† σχῆμα εὐσταλῆς.] Not

that he was so now, being much ruffled; but because he usually appeared so, in his Philosophical Character and Dress.

‡ καρύκης.] Λύδιον ἰδι- σμα, ἐξ αἵματος καὶ ἄλλων. Hesych.

* μυτλωτοῦ.] A strong Sauce, made of Garlick, Leeks, Cheese, Eggs, Oil, and Vine- gar. Stephanus, from the Scho- liaf upon Aristophanes.

§ λιχνείας.] “Glutto- ny,” from λιχνός (a λείχων, lingo) a Lick-plate.

|| ὄφιλος.] “The Advan- tage.” Generally, the great- est Epicure, at a Table, gets the greatest Share of the most deli- cate Eatables.

U

σφαλ

σμάλοσ' ἱνικα, ἡ δρασύτης ἡ φιλαργυρίας. Ἀλλὰ καὶ
πολακὼν ἐστὶ τὰ πρῶτα, καὶ ἐπιорκαὶ προχειρότατα, καὶ ἡ
] γοητεία προηγείται, καὶ ἡ ἀναισχυρία παρομαρτεῖ, καὶ
ὅλως πάνσοφον * τὸ χρῆμα, καὶ πανταχόθεν ἀκριβείας, καὶ
5 ποικίλως ἐνέλει. Οἰμώζεται τοιγαρὶν ἐκ εἰς μακρὰν χρη-
στος ὤν.—Τί τῆτο; παπαί, χρόνιος ἡμῖν Θρασυκλῆς ἰ
ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τέτοις
ἀφίγμαι, † ὥσπερ οἱ τὸν πλετόν σοι τιθεπότις, ἀργυρίῳ,
καὶ χρυσίῳ, καὶ δειπνῶν πολυτελῶν ἐλπίδι συνειδραμμήκασι,
10 πολλὴν τὴν κολακείαν ἐπιδειξάμενοι πρὸς ἄνδρα οἷόν σε
ἀπλοῖκόν, καὶ τῶν ὅλων κοινωνικόν. Οἶσθα γὰρ ὡς μάλα
μὲν ἔμοι δειπνῶν ἱκανόν, † ὅψον δὲ ἡδιστὸν θυμὸν ἡ κάρδα-
μον, ἡ εἰπωλε τρυφῶν ὀλίγον τῶν ἀλῶν. Ποῶν δὲ ἡ ||| ἐν-
νεάκρησθαι. Ὁ δὲ τρίτων ἕτος, ἥς βάλει πορφυρίδῃ ἀμεί-
15 νων. Τὸ χρυσίον μὲν γὰρ ἔδεν τιμιώτερον τῶν ἐν τοῖς αἰ-
γιαλοῖς ψηφίδων μοι δοκεῖ. Σε δὲ αὐτὴ χάριν δ' ἐξάλην,
ὡς μὴ διαφθείρη σε τὸ κάκιον τῆτο καὶ ἐπιβελότατον κλῆ-
μα ὁ πλετόν, ὁ πολλοῖς πολλάκις αἰτίος ἀνηκέστων συμ-
φορῶν γεγενημένος. Εἰ γὰρ μοι πείθοιο, μάλιστα ὅλον εἰς
20 τὴν θάλατταν ἐμβαλεῖς αὐτόν, ὥδεν ἀναγκαῖον ἀνδρὶ ἀγα-
θῷ ὄντα, καὶ τὸν φιλοσοφίας πλετόν ὁρᾶν δυναμένῳ. Μὴ
μέντοι εἰς βάθος, ὦ γὰρ δὲ, ἀλλὰ ὅσον εἰς βυθῶνας ἐπιμεδᾶς

[γοητεία προηγείται.]
I apprehend, that there is an
Allegory, in these Words:
"Imposture goes before him,
"and Impudence walks close
"by him." That is, "He
"sculks behind Imposture,
"which he puts before him,
"to hide himself from the
"World; but, if he should be
"discovered, he has Impudence
"close at his Side, by the
"Assistance of which, he shall
"brazen it out against Man-
"kind." — Had γοητεία
and ἀναισχυρία been the Da-
tative Case, with τῇ repeated,
insterd of ἡ, the Sense would
be obvious, in this Light:

"That he led the Way,
"that is, was foremost, in
"Imposture, and equalled any

"one, in Impudence."

* τὸ.] Lege τὸ. *Faber.*

† ὥσπερ.] *Delendum. Fa-
ber.*

‡ ὅψον.] I know no Word,
in the *English* Tongue, that an-
swers to ὅψον; but it signifies
any Thing we eat with Bread;
and so is a general Name for
all other Sorts of *Vicuals*.

||| ἐννεάκρησθαι.] The public
Well in *Athens*, that sent forth
Water through nine Pipes, o-
therwise, called *Callirrhoe*.

§ ἐξάλην.] This second Aō-
rist Passive is, here, taken, in
a Neuter Sense, "concessi,"
or, "veni;" which is extra-
ordinary. But *Stephanus* shews,
that it is so, in other Authors.

ὀλίγον

ὀλίγον πρὸ τῆς κυμαλώδους γῆς, ἡμῶν ὁρᾶντο μὲν. Εἰ δὲ
μὴ τὰτο βέλαι, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος
ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας, καὶ μὴδ' ὃ ὁδολὸν αὐτῶν
ἀνῆς, διαδίδῃς ἅπασιν τοῖς δεομένοις· ὃ μὲν, πέντε δραχ-
μας, ὃ δὲ μῆνιν, ὃ δὲ τάλαντον. Εἰ δὲ τις φιλόσοφος εἴη, 5
διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος. Ἐμοὶ δὲ (καί-
τοι ἐκ ἑμαυτῆ χάριν αἰτῶ, ἀλλ' ὅπως μελαδῶ τῶν ἱταίρων
τοῖς δεομένοις) ἱκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας πα-
ράσχοις, εἰδὲ ὅλως δύο μεδύμνης χωρῆσαι αἰγινηλικῆς. Ὀλι-
γαρχῇ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφῶντα, καὶ μὴδὲν 10
ὑπὲρ τὴν πῆραν φρονεῖν. TIM. Ἐπαινῶ ταῦτά σου, ὦ
Θρασυκλείς. Πρὸ γὰρ τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν
κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμείρησας τῇ δικέλλῃ. ΘΡΑΣ.
† Ὡ δημοκρατία, καὶ νόμοι, παιομεθα ὑπὸ τῷ καταράτῃ
ἐν ἱλινδέρῃ τῇ πόλει. TIM. Τί ἀγανακτεῖς, ὦ γὰρδὲ 15
Θρασυκλείς; μὴν † παρακίκερσμαι σὶ; καὶ μὴν ἐπιμδα-
λῶ χοίνικας ὑπὲρ τὸ μέτρον τέτλαρας.— Ἀλλὰ τί τὰτο;
πολλοὶ ξυνέρχονται· βλεψίας ἐκείνου, καὶ Λάχης, καὶ Γνί-
φως, ὅλως τὸ συλλαγμα τῶν οἰμωζομένων. Ὡς γὰρ τί ἐκ ἐπὶ
τὴν πέτραν ταύτην ἀνιῶν, τὴν μὲν δικέλλαν ὀλίγοι ἀνα- 20
παύω, πάλαι πεπονηκυῖαν; αὐτὸς δὲ οἷσι πλείους λιθὺς
ξυμφορήσας, ἐπιχαλαζῶ πόρροθιν αὐτὰς; ΒΛΕΨ. Μὴ
βάλλει, ὦ Τίμων, ἀπικμει γὰρ. TIM. Ἀλλ' ἐκ ἀναιμωτῆ
γε ὑμεῖς, εἰδὲ ἀνευ τραυμάτων.

[ὁ βολὸς.] See the Note to
δραχμῶν, Lib. I. Dial. xi.

† Ὡ δημοκρατία.] “Is
“it not hard to suffer thus in
“a Free-State, where no Man
“hath arbitrary Power?”

† παρακίκερσμαι.] Put
Deponently, and signifies, “de-
“fraudavi.” The Metaphor
is taken from those who, in

weighing out any Thing, *beat*
down the Scale, in which the
Commodity is, *unknowing* to the
Buyer, to make him believe he
has his just Weight; or from
Buyers who, when any Sort of
Grain is measured to them,
give the Vessel a *Shake*, or a
Kick, *unknowing* to the Sellers,
to make it hold more. *Steph.*

ΔΙΑΛ. Δ.

Δίκη Φωνηέων.

* ΕΠΙ * ἄρχοντος * Ἀριστάρχου * Φαληγίως,
Πρω-
* Ἐπὶ ἄρχοντος.] This
Manner of Expression is usual; as,
ἐπ' Ἀλεξάνδρῃ, “tempore
“Alexandri;” ἐπὶ Κρόνῃ,
“tempore Saturni.” *Steph.*
ἀρχοντος.] *Athenis* was,
first,

first, governed by Kings. Of these, *Ogyges* (in whose Reign, a Deluge destroyed all *Attica*) was the First. History is quite silent, as to what passed, in *Attica*, from the Time of his Reign to that of *Cecrops*, being an Interval of an hundred and ninety Years. The succeeding Kings, from *Cecrops* to *Codrus*, inclusive, were Seventeen; of which Number, the most memorable were *Pandion*, *Ægeus*, *Theseus*, and *Demophoon*. After *Codrus* had, in a Battle with the *Dorians*, gone in Disguise into the Enemy's Army, and provoked them to kill him (the Oracle having promised the Victory to that Side, whose King should fall, by his Enemy, that Day) the *Athenians*, in Honour to his Name, gave the Title of King to none of his Successors ("Post Codrum nemo Athenis regnavit, quod memoriz ejus nominis tributum est." *Justin.*) but called each of their succeeding Princes, down to *Alcmaon*, inclusive, being, in all, Thirteen, by the Name of ἄρχων. After the Time of *Alcmaon*, the supreme Power having, in a great Measure, devolved upon the People, they limited the Reign of their *Archon*, or Ruler, to ten Years: But they had began that Limitation, with *Cecrops*, the Son of *Æskylus*, who reigned just before *Alcmaon*. In about seventy Years after, they reduced their *Archon* to an annual Magistrate. Though neither Dr. *Petter*, nor others whom I have consulted, inform us, upon what Occasion, the Nine great Magistrates of *Athen*, called *Archons*, were created, yet, I am persuaded, it must have been, upon this, when

the *Archon*, or Prince, was reduced to an annual Magistrate; because it is probable, that the People, having now gotten the supreme Power, were fond of lessening that Title, by dividing it among Nine of their first Magistrates.

Of these Nine, ὁ ἄρχων, "THE Archon," so called, by Way of Pre-eminence, was CHIEF. His Jurisdiction reached all Causes arising from Marriage Settlements, Last-Wills, Orphans, and Guardians. It was, also, his peculiar Province to hear Disputes between near Neighbours, and to redress the injured Party.

And this, probably, is the Reason, why *Lucian* has this Complaint of *Sigma*, against his next Neighbour, *Tau*, brought on, when *Aristarchus*, as it were, was THE *Archon*, or CHIEF *Archon*.

The next *Archon*, after the CHIEF, was stiled βασιλεύς, and wore a Crown. He heard all Accusations of Blasphemy against the Gods, or Profanations of Mysteries, Temples, and other sacred Things.

The Third was called Πολέμαρχος. He exercised the same Jurisdiction over Strangers and Sojourners, as THE *Archon* did over the Citizens; and took Care, that the Children of such, as died in Defence of their Country, should have a sufficient Maintenance, out of the Treasury.

The remaining Six *Archons* were all called Διομόδους. They lodged Appeals, from the Courts of Justice, before the Assembly of the People and heard Accusations of Calumny, Bribery, &c. and took Care that

* Πυανεψιώνος ἑβδομή ἡραμίνε, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ * ἐπὶ τῶν ἐπὶ τὰ Φωνηέντων, † βίας ὑπαρχόντων, καὶ ἀρπαγῆς

that no Law should, through the Policy of seducing and designing Men, be passed by the People, contrary to the real Interests of the Commonwealth. See all these Accounts more fully, in the most learned Dr. Potter.

Ἀριστάρχου.] *Aristarchus* was a very great Grammarian and Critic, and lived at *Alexandria*. *Horace* says, of a good Critic,

Fiet Aristarchus, neque dicet, cur ego amicum

Offendam in nugis ? —

And *Ælian* says, That it was not allowed to be one of *Homer's* Verses, which *Aristarchus* had not approved of. *Lucian*, therefore, with Justice and Humour, constitutes him CHIEF *Archon*, when the Letters go to Law.

Φαληρέως.] As our Author hath made *Aristarchus* a Magistrate of *Athens*, he takes the same Liberty to make him a Φαληρέως, or Native of *Pbaleron*, a Village and Port of *Attica*; though, as *Stephanus* shews, he was born in *Samothracia*.

* Πυανεψιώνος ἑβδομή.] *Πυανεψιών* was a Grecian Month, the same (as Authors conjecture) with our *Osuber*; and was so called, from the Festival, *Puanepesia*, which was celebrated, in this Month. — *Puanepesia* were so called, ἀπὸ τοῦ ψῆν, πύανα, from “Boiling Pulse, or Pease,” in Memory of *Theseus* and his Companions, who, when they had re-

turned safe from *Crete* and the *Minotaur*, boiled all the Pulse they had left, and made merry all together, at one common Banquet. *Potter* — Whom see, for a full Account of the *Grecian* Months. And, for ἑβδομή ἡραμίνε, see the Note upon the same Words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἑκκλησία, p. 123.

* ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

† βίας ὑπαρχόντων, καὶ ἀρπαγῆς.] I cannot make Sense of these Words, as they stand, here; nor can I apprehend the Justness of the other Translation, which renders them, “constitutis iudicibus de vi & rapina;” which, however, I leave, as I found it, to keep the Text Company. But hath the Verb ὑπάρχω, ever, signified, “constitutor?” or, With what Propriety, are the Words, “iudicibus” and “de,” here, understood? — I therefore, cannot but think, that *Lucian* writ it ὑπάρχων, because, so, it will make tolerable Sense: For *Stephanus* plainly shews, that ὑπάρχω, very frequently, signifies, “primus facio,” as, from *Herodotus*, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from *Plutarch*, ὑπάρχω βίας, “prior vim infero.” So that, upon this Alteration, the Text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπὶ τὰ Φωνηέντων, βί-

ἀρπαγῆς ἀφηρεῖσθαι λίγοι πάντων τῶν ἐν διπλῷ Ταῦ ἐκ-
φορομένων.

ΜΕΧΡΙ μὲν, ὃ Φωνήντα Δικασταί, ὀλίγα ἡδικέμεν
ὑπὸ ταυτὶ τῷ Ταῦ, καὶ αἰσχυρμένους τοῖς ἐμοῖς, καὶ
5 καὶ αἰσχυροῖς. ἔνθα μὲν δαί, ὃ βαρέως ἔφερον τὴν βλάβην.
καὶ παρέκτανον ἕνα τῶν λεγομένων ὑπὸ τῆς μετριότητος, ὃν
ἔστι με φυλάσσειν πρὸς τι ὑμᾶς, καὶ τὰς ἄλλας συλλαβὰς.
Ἐπεὶ δὲ ἐς τοσούτον ἤκει πλεονεξίας, καὶ ἀνείας, ὥστε ἐφ' οἷς
ἡσυχάσα πολλάκις ἐκ ἀγαθῶν, ἥδη καὶ πλείω προσειδέσθαι,
10 ἀναγκαίως αὐτὸ * εὐθύνω νῦν παρὰ τοῖς ἀμφοτέρω ἐιδόσιν
ὑμῖν. Δείξαι δὲ ὃ μικροὶ με ἐπὶ τῆς ἀποδλίψεως ἐπιτρέχειν
τῆς ἐμαυτοῦ. Τοῖς γὰρ προπεπραγμένοις αἰεὶ τι μείζον
προσιδεῖν, ἀρδην με τῆς εἰκείας ἀποδλίψει χώρας, ὥς ὀλίγω
δεῖν ἡσυχίαν ἀγαθότα μὴδὲ ἐν γράμμασιν ἀριθμῆσθαι,
15 † ἐν ἴσῳ δὲ κείσθαι τῷ φόβῳ. Δίκαιοι ἔτι ὅχι ὑμᾶς, οἱ
δικάζετε

ας ὑπάρχον, καὶ ἀρπαγῆς.
The Grammatical Order of which
is plainly thus. τὸ Σίγμα ἔθετο
γραφὴν ἐπὶ τῶν ἐπὶ τῷ Φωνήντων
πρὸς τὸ Ταῦ ὑπάρχον βίας,
καὶ ἀδικίας. "Sigma instituit
actionem coram septem Vo-
calibus contra Tau, incipiens,
"five prius-inferens vim &
"injustitiam,"—"against Tau
"being the first Aggressor."—
But we must not omit a pretty
Opinion of Gronovius, upon
this Place, who says, that
ὑπαρχόντων is not the Genitive
Case plural of ὑπάρχων, but
of the Neuter plural ὑπαρχόντα
—των, which signifies, "Bo-
na," worldly Goods or Pos-
sessions." So that, thus, the
Sense will be, ἔθετο γραφὴν
βίας καὶ ἀρπαγῆς ὑπαρ-
χόντων, "He laid an Action
"of Violence and Rapine of
"Goods." Stephanus shews,
that ὑπαρχόντα does signify
Goods.

* εὐθύνω.] This Verb, pro-
perly, signifies, "quod-pravum-
et-obliquum-est corrigo."
Bud. Hence, I suppose, it
came to signify, "reum-facio:"
Because *Accusing*, or *Arraign-
ing* a Man, for what he has
done amiss, is, as it were, Ma-
king him "straight," who is
bent and *warped* from his Moral
Rectitude.

It governs a Genitive Case of
the Crime, as, εὐθύνω κλοπῆς.
Plur. in Cic.

† ἐν ἴσῳ δὲ κείσθαι τῷ
φόβῳ.] I do not think it possi-
ble to make Sense, or Grammar,
of these Words. Bourdettius
says we have the Authority of
one MS. for reading τὰ λοιπὰ
γράμματα after φόβῳ; which
Words are found, upon the Mar-
gin of that MS. He is very good
Authority, for this; but still,
though the Language will, thus,
make good Sense, yet there
seems to be something harsh
and unclassical in the Expres-
sion, ἐν ἴσῳ τῷ φόβῳ, the lite-
ral

δικάζει νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας
 ἔχουν τινὰ φυλακὴν. Εἰ γὰρ ἐξίεται τοῖς βυλομένοις ἀπὸ
 * τῆς κατ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, καὶ τὸτο
 ἐπιτρέψει ὑμεῖς, ἂν χωρὶς εἶδεν † καθόλου τι γράφεται,
 ἔχ' ὅρῳ τίνα τρόπον αἱ συντάξεις τὰ νόμιμα, ἵφ' οἷς ἐτάχθη 5
 ‡ τὰ κατ' ἀρχάς, ἔξουσιν. Ἀλλ' ὅτι ὑμᾶς οἰμαί ποτε
 εἰς τοσούτον ἀμελείας τε καὶ παρορᾶσις ἦξετε, ὥστε ἐπιτρέψαι
 τινὰ μὴ δίκαια· ὅτι εἰ καθυφήσει τὸν ἀγῶνα ὑμεῖς, ἱμοὶ
 παραλείπῃσιν εἶναι ἀδικημένον. Ὡς εἶδε καὶ τῶν ἄλλων ἀνι-
 κόπησαν τότε αἱ τόλμαι, εὐθύς ἀρξαμένων παρανομεῖν. 10
 Καὶ ἐκ αὐτῶν ἐπολέμοι μέχρι νῦν τὸ Λάμβδα, τῷ Ῥῶ διαμ-
 φισθητῶν περὶ τῆς κισσῆρις, καὶ κεφαλαλγίας. Οὗτοι τὸ
 Γάμμα τῷ Κάππα διηγωνίζετο, καὶ εἰς χεῖρας μικρῶ διῶν
 ἤρχετο πολλάκις ἐν τῷ γραφίῳ ὑπὲρ γραφάων· ἐπίπαιστο
 δὲ αὐτὸν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρούμενον 15
 αὐτῷ, || καὶ μάλιστα παρακλέπειν. Καὶ τὰ λοιπὰ αὐτῶν δ'
 ἤρέμει συγχύσις ἀρχεῖσθαι παρανόμῳ. Καλὸν γὰρ ἔκα-
 ρον μένειν ἵφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν εἰς
 αὐτὸ μὴ χρὴ, λύοντός ἐστι τὸ δίκαιον. Καὶ § ὅγε πρῶτον
 ἡμῖν

ral Meaning of which must be,
 " in pari-conditione metûs ; "
 which Substantive Sense of ἴσῳ
 seems forced. Hence, I am
 persuaded, that *Lucian* wrote it,
 ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ
 τὰ λοιπὰ γράμματα.

* τῆς κατ' αὐτὰ τάξεως.]
 Rendered, " ex ordine suo,"
 in the other *Translation* ; but
 κατ' αὐτὰ cannot possibly sig-
 nify, " suo," the plain Mean-
 ing being, " juxta hæc " I there-
 fore, take the Preposition κατ'
 to be, here, taken, as it is, a
 little below, in κατ' ἀρχάς,
 and the Whole to mean, " ex
 " ordine juxta has (literas) con-
 " stituto."

† καθόλου.] Intègrè " &
 " perfectè." *Gronov.*

‡ τὰ κατ' ἀρχάς.] " res
 " a principio." Τὰ, by itself,

is often used to signify, " res,
 " Affairs. " So, *Xenophon*,
 frequently, says, τῶν πολι-
 μίων ; and *Stephanus* fully shews,
 from *Demosthenes* and others,
 that κατ' ἀρχάς, often, sig-
 nifies, " in principio."

|| καὶ μάλιστα.] *Stephanus* says,
 of this Expression, " Est con-
 " cedentis cum affirmatione, ut
 " si dicas, prorsus id quidem."
 But it seems to me, in this
 Place, to be rather " exagge-
 " rantis," quasi diceret, " imò
 " prorsus."

§ ὅγε πρῶτον.] This No-
 minative Case singular hath the
 Verb, διώρισαν, below, in the
 plural Number, which may
 seem strange ; But, in a long
 Period, the Person, who speaks,
 may forget the first Tendency
 of his Phrase, and, several
 Names of Persons coming be-

ἡμῖν τὰς νόμους τύττος διατυπώσας, εἴτε Κάδμος † ὁ νῆ-
 αῖώτης, εἴτε Παλαμῆδης ὁ Ναυπλῖς (κ) † Σιμωνίδῃ δὲ ἔστι
 προσάπτεται τὴν προμῆθειαν ταύτην) ὃ τῇ τάξει μόνον, καδ'
 ἢ αἱ προεδρίαι δεδαιῶνται διώρισαν, τί πρῶτον ἔσται ἡ διύ-
 5 τερον, ἀλλὰ καὶ ποιότηας, ὥς ἕκαστον ἡμῶν ἔχει, καὶ δύ-
 νάμεις συνείδον. Καὶ ὑμῖν μὲν, ὦ Δικασταί, τὴν μείζω δε-
 δόκασαι τιμὴν, ὅτι καδ' αὐτὰ δύνασθε φθίγγεσθαι. Ἡμι-
 φωνοῖς δὲ, τὴν ἐφεξῆς, ὅτι προσδήκης εἰς τὸ ἀκκοσθῆναι
 δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μαῖραν ἕνα τῶν
 10 πᾶντων, οἷς ἐδὲ φωνὴ πρόσεσι. Καδ' αὐτὰ μὲν ἔν τα φω-
 νήντα φυλάσσειν ἔοικε πρὸς νόμους τύττος. Τὸ δὲ Ταῦ τύττ
 (ὃ γὰρ ἔχω αὐτὸ χεῖρονι ὀνομάσαι ῥήματι, ἢ ὃ καλεῖται)
 ὃ, μὰ τὰς θεάς, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγαθοὶ καὶ κα-
 θέκοιες ἑραβῆναι, τό, τε Ἄλφα, καὶ τὸ Υ, ἔκ ἂν ἡκκοσθῇ
 15 μόνον. Τύττο ἔν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πῶποισι
 βιασπαμένων, ὀνομάτων με, καὶ ῥημάτων ἀπελάσαν παλεῶν,

tween the Beginning and the
 End of his Sentence, he may,
 in speaking it, naturally enough,
 apply the subsequent Verb in the
 plural Number. This, I say,
 is natural, in speaking; especi-
 ally, when our Speech is preci-
 pitate and vehement, as it often,
 happens to be, in Pleading a
 Cause.

[† ὁ νησιώτης.] There have
 been two *Cadmus's*, *Cadmus*,
 the Son of *Agenor*, who, no
 Doubt, is, here, meant, by
 ὁ νησιώτης, "the Islander;"
 and *Cadmus Milesius*, an Histo-
 rian, who, as *Suidas* says, wrote
 the History of *Miletus* and *Ionia*,
 and was said, as *Stephanus* re-
 lates, to have added η and ω to
 the Greek Alphabet.

But *Cadmus*, the Son of *A-
 genor*, was the Person who
 brought into Greece the sixteen
 Letters, α, β, γ, δ, ε, ς, ζ,
 η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ;
 to which, in the Time of the
 Trojan War, *Palamedes* added,
 ϕ, ϑ, φ, χ. *Suid.*

I know nothing that ac-
 counts for his being called *the
 Islander*, so well, as that *Opi-
 nion* related by *Quintus Curtius*,
 in his ivth Book of *Alexander's*
Life, viz. that *Agenor*, who
 was *Cadmus's* Father, had not
 only built *Sidon*, but *Tyre* also.
 He does not mean the *Palæ-
 Tyrus*, or antient *Tyre*, on the
 Coast of *Phœnicia*, but the
 younger *Tyre*, that *Alexander*
 took, and which was built in
 an *Island*, at a small Distance
 from old *Tyre*: I say, *Agenor*
 having built this *Tyre*, too, in
 the *Island*, he and his Children,
 and consequently *Cadmus*, no
 Doubt, had been Inhabitants
 thereof. And, hence, without
 Question, was *the Cadmus* called,
 "the Islander," to distinguish
 him from the other famous *Cad-
 mus*.

[† Σιμωνίδῃ.] There were
 many Poets of this Name, be-
 sides the famous *Cæan* Lyric
 Writer, *Suid.* But the *Inven-
 tion* of Letters hath been, gene-
 rally, attributed to the *Cæan*.

ἐκδιωξάσαν δι' ὁμῶς Συνδίσμαν ἅμα καὶ Προθέσιν, ὥς μηκέτι φέριεν τὴν ἱκτοπον πλεονεξίαν. Ὅθιν δὲ, καὶ ἀπὸ τινων ἀρξάμενον, ὥρα λέγειν.

2. Ἐπιδήμων ποσὶ * Κυβέλω (τὸ δὲ ἴσι πολίχνιον ἐκ ἀηδὺς ἀποικον, ὥς ἐπέχει λόγῳ, Ἀθηναίων) ἱσηγόμεν δὲ 5 καὶ τὸ † κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον. Καληγόμεν δὲ παρὰ κωμωδιῶν τινι ποιητῇ (Λυσίμαχῳ ἱκαλιῖτο, * Βοιωτίος μὲν, ὥς ἰφαίνεται, τὸ γένῳ ἀνέκαθεν) ἀπὸ μέσης δὲ ἀξιοῦντι λέγεσθαι τῆς Ἀττικῆς. Παρὰ τῷ τῷ ξένῳ τὴν τῷ Ταῦ τέτῳ πλεονεξίαν § ἰφάρασα. Μέχρι 10 μὲν γὰρ ὀλίγοις ἐπιχειρεῖ, τετταράκοντα ‡ λέγειν, ἀπογεῖν μὲ τῶν συγγεινημένων μοι, συνηθείαν ὥμην συντεθραμμένων γραμμάτων. || Ἐτι δὲ Τήμερον καὶ τὰ ὅμοια ἐπισπώμενον, ἴδια ταυτὶ λέγειν, καὶ οἷόν ἦν μοι τὸ ἄκωσμα, καὶ ὃ πᾶν τι ἰδακνόμεν ἐπ' αὐτοῖς. Ὅποτε δὲ καὶ ἐκ 15 τέτων ἀρξάμενον ἰτόλμησε Κατλίτερον ἐπιπῶν, καὶ Κάτλυμα, καὶ Πίτταν, εἴτα ἀπερυθριάσαν, καὶ Βασίλιτταν ὀνομάζειν, ὃ μετρίως δὲ τέτοις ἀγανάκτῳ, καὶ πῖμπραμαι, διδὸς μὴ τῷ χρόνῳ καὶ τὰ Σῦκα Τῦκά τις ὀνομάσῃ. Καὶ μοι πρὸς Διὸς ἀδυμῶντι, καὶ μεμονωμένῳ τῶν βοηθησόντων, σύγγνωτε τῆς 20 δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ μικρὰ καὶ τὰ τυχεύοντα ἴσιν ὁ κίνδυνος, ἀφαιρημένῳ τῶν συνηδῶν καὶ συνεσχολακότητων μοι γραμμάτων. Κίσσαν μὲ λάλον ὄρεον, ἐκ μίσων, ὥς ἔπος ἐπιπῶν, τῶν κόλπων ἀρπάσαν, Κίτταν ὀνόμασι. Ἀφίλιτο δὲ μὲ Φάσσαν ἅμα Νήσσαις τι καὶ Κοσσύφοις, 25

* Κυβέλω.] See *Bourdolotius* and *Pausanias*.

† κράτιστον.] Alluding to the *Roughness* of the Letter *R*bo.

* Βοιωτίος.] *Bæotia* was said to have a gross Air, and to produce stupid Men, such as *Lucian* makes *Lyfmacbus*. *Attica*, on the other Hand, was remarkable for Men of Taste and Genius. *Lucian*, here, censures *Lyfmacbus*, for pretending to an elegant *Attic* Stile, at the same Time that he rendered his Language uncouth and barbarous, by a wrong Use of the Letter *T*, instead of *Σ*.

§ ἰφάρασα.] *Φωρᾶν* signifies, "in furto capio," in *Latin*, as near as may, "depre-hendo."

‡ λέγειν.] I cannot make Sense or Grammar, of this λέγειν, though I have endeavoured to make both of the *Translation*. What if τῷτ' ἴσι was understood, just after ἐπιχειρεῖς? The Place is, certainly, corrupted, for *Lucian* was incapable of writing it, thus.

|| Ἐτι.] From this to λέγειν, inclusive, the Phrase does not seem, to me, very classical.

ἅπα-

- ἀπαγορεύοντες Ἀριστάρχῃ. Περιέσπασε δὲ καὶ μελισσῶν ἐκ
 ὀλίγας. Ἐπ' Ἀττικὴν δὲ ἦλθε, καὶ ἐκ μίσης αὐτῆς ἀνέρ-
 πασεν ἀνόμως Ὑμητιδόν, ὁρώων ὑμῶν καὶ τῶν ἄλλων συλλα-
 βῶν. Ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας μὲ ἐξέβαλεν
 5 ὅλης, Θετταλίαν ἀξίῃν λέγειν, * καὶ πᾶσαν ἀποκλεισμένον
 τὴν θάλασσαν, ἡδὲ τῶν ἐν κήποις φεισάμενον σιύτλων. * ὡς,
 τὸ δὲ λεγόμενον, “ μὴδὲ πᾶσαλόν μοι καλαλιπιῖν.” Ὅτι
 δὲ ἀνέξικακόν ἐίμι γεᾶμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μὴ-
 δέποισι ἐγκαλέσαιμι τῷ Ζῆτα, σμάραγδον ἀποσπᾶσαιμι, καὶ
 10 πᾶσαν ἀφιλομένω τὴν Σμόρναν, μῆτε τὸ Ἡὺ πᾶσαν πα-
 ραδαίμι συνδήκην, καὶ τοὶ συγγεαφεία τῶν τοιῶτων ἐχούσι
 Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονι μὴ Ῥῶ νοσή-
 κημι, συγγνώμη καὶ παρ' αὐτῷ φευτεύσαντί μὴ τὰς μὲρ-
 ξίνας, καὶ παίσαντί μὲ ποίεῃ ὑπὸ μελαγχολίας ἐπὶ κόρης.
 15 Κἀγὼ μὲν τοιῶτον.
3. Τὸ δὲ Ταῦ τέτο σκοτῶμεν ὡς φύσει βίαιον, καὶ πρὸς

* καὶ πᾶσαν, &c.] What Language is this, down to σιύτλων, inclusive? In what Case, or in what Sense, does this καὶ couple the Passive Participle of the Preterperfect, ἀποκλεισμένον, with the Active of the Present Tense, ἀξίῃν? Or, How does ἡδὲ couple φεισάμενον with ἀποκλεισμένον, when this latter Participle is, manifestly, applied to *Sigma*, and the former to *Tau*? Because it was *Sigma*, that “ was shut out,” and “ *Tau*, that did not spare.” Or, lastly, How can it be πᾶσαν θάλασσαν, when ἀποκλείομαι never governs any but the Genitive Case of the Place, whence any Thing is *shut out*, as, ἀποκλείεσθαι τῆς ἐξόδου? *Sicrb.* I think it would make some Sense, if it ran, thus, καὶ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἡδὲ τῶν ἐν

κήποις φεισάμενον σιύτλων, “ *Haying, also, shut me out of the whole Sea, and not spare even the Bees in my Garden.*” And I think that the Participle of the first Aorist of the Middle Voice, φεισάμενον, which we find, in the text, make it probable, that *Lucian* wrote the other Participle, also, in the same Way, ἀποκλεισάμενον; especially, since otherwise the Whole appears, at least, to me, Nonsense. — The Transition, from the *Sea* to *Bees*, is a very odd one. — ἐν κήποις, i. e. “ Which I might have thought well secured, by being in my Garden.”

* ὡς, τὸ, &c.] Τὸ λεγόμενον aliquando per Parenthesin ponitur pro, “ quod dici solet;” ἔχον, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη. *Plat.* in *Rep. Sicrb.*

τὰ λοιπὰ, ὅτι δι' αὐτῶν ἄλλων ἀπίσχιτο γραμμάτων, ἀλλὰ
 καὶ τὸ Δεῖλτα, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μικρὰ δὲ πάλαι ἠδ-
 ῖκησε τὰ φοιχίαι. Αὐτὰ μοι † κάλει τὰ ἀδικηθῆναι γράμ-
 ματα. Ἀκούετε, Φωνήναι Δικασταί, τῷ μὲν Δεῖλτα λέγουσι,
 “ Ἀφείλετό μου τὴν ἐνδελέχειαν, ἐντελέχειαν ἀξίαν λέγεσθαι 5
 “ παρὰ πάντας τὰς νόμους” τῷ Θῆτα κρύουσι, καὶ τῆς κε-
 φαλῆς τὰς τρίχας τίλλουσι, ἐπὶ τὸ τῆς κολοκύνθης ἐπι-
 ρησθαι τὸ Ζῆτα “ τὸ συρίζειν, καὶ σαλπίζειν, ὡς μηκέτ' αὐ-
 “ τῷ ἐξεῖναι μὴ δὲ γρύζειν.” τίς αὖ ‡ τέτων ἀνάσχοιτο; ἢ
 τίς ἐξαρκέσειε δίκη πρὸς τὸ πονηρότατον τέτι Ταῦ; τὸ 10
 δὲ, ἄρα ὃ τὸ ὁμόφυλον τῶν φοιχίων μόνον ἀδικεῖ γένος,
 ἀλλ' ἤδη καὶ πρὸς τὸ ἀνθρώπειον μελαβέβηκε, τέτοιον τὸν τρό-
 πον· ὃ γὰρ ἐπιτρέπει γὰρ αὐτὸς κατ' εὐδὺ φερισθαι ταῖς
 γλώσσαις. Μᾶλλον δὲ, ὃ Δικασταί (μεταξὺ γὰρ με πᾶ-
 λιν τα τῶν ἀνθρώπων πρᾶγμα ἀνέμνησε περὶ τῆς γλώσ- 15
 σης, ὅτι καὶ ταύτης με τὸ μένος ἀπῆλασε) καὶ γλώττιαν ποιεῖ
 τὴν γλώσσαν· ὃ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ
 μελαβήσομαι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συνάγο-
 ρεύσω ὑπὲρ ὧν εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γὰρ τίσι
 σφραβλῆν καὶ σπαράττειν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ 20
 μὲν τι καλὸν ἰδὼν, καλὸν εἰπεῖν βέλειαί, τὸ δὲ παρειαπι-
 σόν, τάλον εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἅπασι προεδρίαν
 ἔχειν ἀξίον. Πάλιν ἔτι περὶ κλήματι διαλέγεται·
 τὸ δὲ (τλήμον γὰρ ἐστὶν ἀληθῶς) τλήμα πεποίηκε τὸ κλήμα.
 Καὶ ὃ μόνον γὰρ τὰς τυχόντας ἀδικεῖ, ἀλλ' ἤδη καὶ τῷ * με- 25
 γάλῳ βασιλεῖ, ὃ καὶ γῆν καὶ θάλασσαν εἰξαί φασι, καὶ τῆς
 αὐτῶν

† κάλει.] Speaking, as it
 were, to the Cryer of the
 Court.

‡ τέτων ἀνάσχοιτο.]
 Ἀνέχομαι, “tolero,” gene-
 rally, governs an Accusative Case,
 but, sometimes, a Genitive, as,
 ὁμβρων τε καὶ ἡλίου ἐνείχοντο.
Herod. Steph. But, yet, it
 should be observed, that no Verb
 really governs a Genitive Case;
 for, when such is put after any
 Verb, it is only a short Way of
 Speaking, as, “accuso te forti,”
 instead of, “accuso te de cri-
 mine forti.” And so some
 Idea of “Oppression” is un-

derstood, before τέτων, in the
Text; as are, also, those of
 “Violence” and “Heat,”
 before ὁμβρων and ἡλίου, in the
 Passage quoted.

* μέγῳ βασιλεῖ.] In the
 Time of the *Assyrian* Monar-
 chy, the King of *Assyria* was
 stiled, the great King. See 2
Kings xviii, 19, and *Isa.* xxxvi.
 4, 13. The same Title was
 continued to the Monarchs of
 the *Medes* and *Persians*, when
 the Empire came down to them;
 and, therefore, it is, that *Te-
 rence*, talking of a young Man
 who went into the Army, said,
 that

αὐτῶν φύσει·ς ἐκγῆναι, τὸ δὲ, καὶ τὰτῃ ἐπιβελύει· καὶ * Κῦ-
ρον αὐτὸν ὄντα, τῦρόν τινα ἀπέφηνεν. Οὕτω μὲν ἔν ὅσον ἐς
Φωνὴν ἀνδρώπυς ἀδικεῖ, ἔργῳ δὲ πῶς; κλαίεισιν ἄνθρωποι,
καὶ τὴν αὐτῶν τύχην ὀδύροισι, καὶ Κάδμῳ καταρῶνται πολ-
5 λᾶκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν φοιχείων γίνῃ παρήγαγε.
Τῷ γὰρ τέτῃ σώματι φασὶ τὲς τυράννης ἀκολυθῆσαντας
μυμησαμένους αὐτῇ τὸ πλάσμα, ἔπειτα σχήματι τοιούτῳ
ξύλα τιελήναντας, ἀνδρώπυς ἀνασκοιοπίζειν ἐπ' αὐτά.
Ἀπὸ δὴ τότε καὶ τῷ τιχῆματι τῷ ποιητῇ τὴν ποιηρᾶν
10 ἱππηνυρίαν συνελθεῖν. — Τύτῳ ἔν ἀπάντων ἵνακα πῶσων θα-
νάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; ἰγὼ μὲν γὰρ οἶμαι δι-
καίως τῦτο μόνον ἐς τὴν τῷ Ταῦ τιμωρίαν ὑπολείπεισθαι,
τὸ τῷ σχήματι τῷ αὐτῇ τὴν δίκην ὑποσχεῖν. * Ὁ δὲ
σαυρὸς εἶναι, ὑπὸ τέτῃ μὲν ἐδημιουργήθη, ὑπὸ δὲ ἀνδρώπων
15 ὀνομάζεται.

that he went into *Asia* "ad
Regem," to the King, that is,
the great King.

* Κῦρον.] It is strange, that
Lucian should call *Xerxes* *Cy-
rus*: For it was *Xerxes* who
marched an Army of Ten-hun-
dred Thousand, or a Million,
of Men, over the *Hellepont* upon
a Bridge of Ships, and who cut
a Channel through the Neck of
the *Peninsula*, upon which
Mount *Atbos* stands, in *Mace-
donia*, that he might have it to
say, he sailed over Land. See
Xerxes's Expedition, in *Justin*.

Perhaps, the Name of *Cyrus*,
who was the great Erector of
the *Persian Monarchy*, de-
volved upon his Heirs and Suc-
cessors, and, therefore, upon
Xerxes, who was his Grandson:
For (as *Justin* relates) *Darius*,
the Father of *Xerxes*, married
Cyrus's Daughter. This Cus-
tom of calling a *Succession* of
Princes, by the Name of the
first great one, obtained, in
many Nations: Witness the
Cæsars of *Rome*, the *Ptolemy's*
of *Egypt*, &c. Though I must
own this a pretty groundless

Conjecture, because it is, no
Way, supported by History,
and wish to be better informed.

* Ὁ δὲ σαυρὸς εἶναι, &c.]
These and the following Words
are, to me, strange Language.
or, rather, no Language at all,
The Meaning, I would fain
pick out of them, is, this:
"That a Cross is (that is,
"that there is any such Thing
"as a Cross in the World")
"hath been worked out by
"this *Tau* (that is, "is owing
"to this *Tau*") but it is called
"thus (that is, "by the Name
"σαυρὸς") by Men: " That
"is, and Men have given it the
"Name σαυρὸς, from this
"Ταῦ."

But I cannot be reconciled to
the Nominative Case σαυρὸς,
after the Infinitive Mood εἶναι,
and much less to the Grammar
of the whole Sentence.

Rodiginus, in talking of the
Letter T, says, "Crucis no-
"men Græcum, quod est
"σαυρὸς, non allunde videtur
"appellationem duxisse." *Cæh*
Roaig, Lib. x.

T E' A O Σ.



DIALOGORUM LUCIANI

SAMOSATENSIS.

LIBER I.

DIALOGUS I. *Cyclopi & Neptuni.*

CYCL. **O** Pater, qualia passus sum ab hospite isto execrabili, qui, postquam inebriasset, excecavit me, adortus sopitum? NEPT. Quis verò erat ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, & erat extra telum, dixit se nominari ULYSSEM. NEPT. Novi quem dicis, nempe, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) & incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripieus quosdam eorum, ut par erat, devoravi eos, quippe qui essent latrones. Hic versutissimus ille (sive NEMO erat, sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem & fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, & specus ipse invertebatur, & non diutius omnino eram apud me. Postremò autem deorsum trahebar in somnum. Ille verò, postquam exacuisset sudem, & insuper ignitam reddidisset, excecavit

B

cavit me dormientem, & ab illo tempore cæcus sum tibi, ô Neptune. NEPT. Quàm altum dormiebas, ô fili, qui non exsiluisti, dum excæcareris ! Ulysses autem ille quomodo effugit ? Bene enim novi, quòd non potuit amovere saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, & mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, nempe, quòd sub illis clam-evadens latuit te. At oportuit te inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, & venerunt ; postquam autem rogaverunt nomen infidiatoris, & ego dixi quòd esset NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me erat, quòd exprobrans mihi infortunium, “ Ne pater (inquit) Neptunus sanabit te.” NEPT. Bono sis animo, ô fili ; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, quod attinet verò ad res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

DIALOGUS II. Menelai & Protei.

MEN. **A**T te quidem fieri aquam, ô Proteu, non est incredibile, cum sis maris-incola : & porro, fieri te arborem, est tolerabile : & , quando muteris in leonem, attamen neque hoc extra fidem est. Si verò possibile est, te habitantem in mari fieri etiam ignem, omnino miror hoc, & non-credo. PROT. Ne mireris, ô Menelae, fio enim & ignis. MEN. Vidi & ipse. Mihi tamen vidêris (nam aperte dicetur apud te) adjicere præstigias quasdam huic rei, & fallere oculos spectantium, ipse interim factus nil tale. PROT. Et quænam deceptio fieri-possit in rebus tam manifestis ? Nónne vidisti oculis apertis, in quot formas transmutavi me ipsum. Si verò usque diffidis, & res videtur esse ficta, hoc est, simulachrum quoddam obversans ante oculos tuos, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum : scies enim, num solummodo videar esse ignis, an etiam urere, i. e. urendi potentia,

potentia, tunc mihi inſit. MEN. Experimentum eſt minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidêris mihi nunquam vidiffe Polypum, nec nôſſe quid piſcis ille patitur. MEN. At vidî ſanè Polypum; quæ verò patitur, libenter diſcerem ex te. PROT. Quodcunque *ad* ſaxum accedens applicuerit acetabula, & coaleſcens tenet *idem* per cirros (*i. e. cirris ſuis*) reddit ſe ſimilem illi, & imitatus ſaxum mutat colorem, ut lateat piſcatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifeſtus, ſed lapidî aſſimulatus. MEN. Ferunt hæc: illud verò tuum eſt multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuiam alii crederes, non-credens *tuis* ipſius oculis. MEN. Videns vidî; ſed res eſt monſtroſa, eundem fieri ignem & aquam.

DIALOGUS III. Neptuni & Delphinum.

NEPT. **E**UGE, ô Delphines, quoniam ſemper eſtis hominibus-amici! — Et olim quidem portâſtis filium Inûs in Iſthmum, cum-ſuſceperatis *eum*, poſtquam-incidit unâ-cum matre a ſcopulis-Scironiis. — Et tu nunc, poſtquam-recepisti citharædum hunc Methymnenſem, enatâſti in Tænarum, *cum* ipſo *ejus* ornatu & cithara; neque neglexiſti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, ſi benefaciamus hominibus, *cum ſimus* & ipſi facti piſces ex hominibus. NEPT. Et ſanè reprehendo Bacchum quòd, poſtquam-navali-prælio-viciſſet vos, mutaverit, cum oporteret ſubjugare tantum, ut ſubegit alios. — Quomodò igitur *ſacinora* illa contra Arionem hunc ſunt-patrata? DELPH. Periander, opinor, delectabatur eo, & ſæpe accerſebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ollentare divitias: & cum-conſcenderat navigium quoddam ſceleſtorum hominum, ut offendat ferens (*i. e. ſe ferre*) multum auri & argenti, *tum* nautæ, poſtquam pervenerat ad medium Ægeum, infidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “ Quoniam (inquit) hæc viſa ſunt vobis, ſaltem “ ſinite me, poſtquam-aſſumpſero ornatum, & cecinero

“ in me quoddam funebre carmen, *finite, inquam* vo-
 “ lentem præcipitare me ipsum.” Permisere nautæ.
 Et assumpsit ornatum, & cecinit prorsus canorè, & de-
 cidit in mare, ut statim omnino periturus. Ego verò
 postquam suscepissem, & collocâssem eum *in dorso meo*,
 gerens enatavi in Tænarum. NEPT. Laudo te ob
 musicæ studium : rependisti enim ei dignam mercedem
pro auscultatione.

DIALOGUS IV. Neptuni & Nereidum.

NEPT. **F**Retum sanè hoc, in quod puella demersa-
 est, vocetur Hellespontus ab eadem. Vos
 verò ô Nereides, acceptum cadaver Troadem asportate,
 ut sepeliatur ab incolis. NER. Nequaquam, ô Nep-
 tune, sed sepeliatur hîc in cognomini pelago ; mise-
 remur enim ejus passæ miserrima a noverca. NEPT.
 Hoc quidem, ô Amphitrite, non fas. Neque aliàs
 decorum *est* eam jacere hîc alicubi sub arena : sed,
 quod dixi, sepelietur in Troade in Chersoneso. Illud
 autem erit ipsi solatium, quòd paulo post Ino etiam pa-
 tietur eadem, & propulsa ab Athamante, cadet in
 mare a summo Cithærone, quâ *mons ille* excurrit in
 mare, habens etiam natum in ulnis. NER. Sed oport-
 ebatur *te* servare & illam, quo gratum facias Baccho ;
 Ino enim *est* altrix & nutrix ejus. NEPT. Non oport-
 teret *servare* adeò scelestam. Attamen non decet, ô
 Amphitrite, displicere Baccho. NER. Quid verò hæc
 passa decidit (*i. e. Quid accidit huic ut decideret*) ab
 ariete, frater verò *ejus* Phryxus tutò vehitur ? NEPT.
 Non-abs-re *id evenit*. Hic enim juvenis *est*, & potest
 obistere contra impetum : illa verò, postquam conscen-
 derat vehiculum incredibile, & despexerat in vastum
 profundum, ex desuetudine *ejusmodi rerum* perculsa, &
 simul stupore affecta, & vertigine-correpta, præ impetu
 volâtus facta est impotens cornuum (*i. e. impotens te-
 nendi cornua*) arietis, quæ eousque tenebat, & decidit
 in mare. NER. Nónne oportebat matrem Nephelen
 succurrere cadenti ? NEPT. Oportebat. Sed Parca
 multo potentior *est* Nephele.

DIALOGUS V. Xanthi & Maris.

XANTH. **E**Xcipe me, ô Mare, passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus. — At penitus in carbonem redactus sum miser, & æstuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim supplex gravi *sum* occidentem Phrygas, ille autem non desistebat *ab* ira, sed obstruebat mihi alveum cadaveribus, *tunc ego*, misertus infelicium, invadebam *sum*, volens undis proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, & quantum *est* in Ætna, & sicubi alibi *habet quid ignis*, invasit me, & combussit ulmos & myricas *meas*: affavit verò miseros pisces & anguillas. Faciens verò me ipsum magno-cum-strepituebullire, parum absuit-*quin* reddideret totum siccum. Vidē' ergo quomodo me-habeo e pustulis-inustis? MAR. Turbidus *es*, ô Xanthe, & fervidus, ut par *est*: cruor enim *provenit* a cadaveribus, fervor autem, ut dicis, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum-feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nōne igitur oportuit *me* misereri Phrygum vicinorum *meorum*? MAR. Nōne verò oportuit Vulcanum *quoque* misereri Achillis, qui erat filius Thetidis?

DIALOGUS VI. Jovis, Æsculapii, & Herculis.

JUP. **D**Efinite, ô Æsculapi, & tu Hercules, rixantes alter-cum-altero, sicut homines. Hæc etenim *sunt* indecora, & aliena a convivio Deorum. HERC. At, ô Jupiter, vísne medicastrum hunc discumbere-supra me? ÆSC. Sum etenim præstantior, per Jovem. HERC. Qua in *re*, ô fulminate? an-ne quia Jupiter fulmine-percussit te agentem quæ non fas *erat*? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. ÆSC. Tu quoque in OËta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria & similia in-vitagenda-sunt *a* nobis, *te scilicet*, & *me* qui filius sum

Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, & puniens homines contumeliosos : tu verò es radicum-sector, & agyrta ; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas-inustas, cum nuper ascendisti semiustus, & corruptus corpore ex ambobus, *primò* tunica, & post hoc, igni. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, & verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos & uxorem. HERC. Nisi defines mihi convitari, statim admodum senties, quod immortalitas non multum tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cœlo ; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Definite, inquam, & ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-est Æsculapium accumbere-superiorem te, utpote prius mortuum.

DIALOGUS VII. Martis & Mercurii.

MARS. **A** Udîstin', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa & incredibilia ? " Ego fanè (inquit) si voluero, demitram catenam e cœlo ; si verò vos *omnes, Dii*, inde-suspenſi nitamini deorsum-trahere me, frustra laborabitis ; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, unâ-suspendens tollam in sublime non solum vos, verum etiam terram simul & mare." — Et cætera, quotquot & tu audîsti. — Ego autem non negarem, quod præstantior est & robustior, *nobis* omnibus figillatim, *i. e. singulis*. At minimè persuaderer *eum* præstare tot-tantisque simul, *ita*-ut non degravaturi-simus eum, etiamsi adscisceremus terram & mare. MERC. Bona verba, ô Mars ; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum-fuisse hæc apud omnes ? Nónne verò apud te solum, quem intellexi continentem-esse-linguæ ? Non ergo potui reticere

reticere apud te *id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus, & Juno, & Minerva insurgentes machinati-essent vincere eum captum, *memini, inquam*, quomodo *tunc* omnimodus fuit, *i. e. in omnes versabat se partes*, dum-expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, vocasset centimanum Briareum illi auxiliatorem, vinclus-fuisset *cum* ipso fulmine ac tonitru. Subiit *itaque* mihi hæc reputanti ridere propter *ejus* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

DIALOGUS VIII. Diogenis & Pollucis.

DIOG. **M**Ando tibi, ô Pollux (est enim, opinor, tuum reviviscere cras) postquam celerimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando inquam, tibi dicere illi, quòd* — “ Diogenes, ô Menippe, jubet te, “ si *ea-quæ sunt* in terra satis derisa-sunt a te, venire “ huc derisurum multo plura. Illic enim (*scil. in vita*) risus erat tibi adhuc in incerto, & *dictum* illud “ *poterat frequens objici tibi, nempe*, Quis enim penitus novit *quæ futura sunt* post *hanc* vitam? Hic autem non defines firmiter (*i. e. vera de causa*) “ ridere, quemadmodum ego nunc: Et præcipuè cum “ videas divites, & satrapas, & tyrannos humiles adeò “ & obscuros, agnitos *ab aliis* solo ploratu; & *ex eo* “ quòd molles *sint* & degeneres, *semper* recordati terrestrium ” — Dico hæc illi: & præterea, “ *ipsum* venire perâ impletâ multis lupinis, &, sicubi “ invenerit cœnam Hecates jacentem in trivio, vel “ ovum ex lustratione, vel tale quiddam.” POL. At renuntiabo hæc, ô Diogenes. Qualis verò est homo *quo-ad-faciem*, ut optimè agnoscam *eum*? DIOG. Senex calvaſter, gerens tritum-pallium fenestratum, pervium omni vento, & variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, & plerumque vellicat

vellicat arrogantes hósce philosophos. POL. Facile erit reperire *eum* ex hísce *signis*. DIOG. Vísne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim *est* hoc grave. DIOG. In summa, adhortare eos ut definant nugari, & contendere de Totis, & cornua generare sibi invicem, & crocodilos facere, & docere mentem *suam* interrogare talia inutilia. POL. At dicent *me*, reprehendentem ipsorum sapientiam, esse indoctum & ineruditum. DIOG. Tu verò illis *plorare* a me dicito. POL. Renunciabo & hæc, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: “ Quid custoditis aurum, ô vani? Quid verò excruciatís vosmet, supputantes fœnora, & congerentes talenta super talenta, quos necesse est paulo post *huc* venire, habentes unicum obolum? POL. Dicentur iis & hæc. DIOG. At dic etiam pulchris & robustis, *nempe*, & Megillo Corinthio illi, & Damoxeno palæstritæ, quòd apud nos nec flava coma, neque læti nigrive oculi, aut rubor est amplius in facie, aut nervi intenti, aut humeri robusti; sed omnia nobis *cum sunt* idem pulvis, *ut* aiunt, *cum sunt* crania pulchritudine nuda. POL. Non molestum est neque hæc dicere pulchris & robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò pluri mi & gravati *ea* re, & deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem híc *existentem*, & quòd videbunt *eos*, qui illic *sunt* divites, nil præstantiores se-ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. POL. Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. DIOG. Omittemus hos, quoniam tibi videtur. Tu autem deserto sermones a me *ad eos* quibus ante dixi.

DIALOGUS IX. *Pluto, seu contra Menippum.*

CROESUS. **N**ON ferre-possimus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus nos in alium locum. PLUT. Quid autem

autem grave vobis facit, cum-sit pariter-mortuus ? CROES. Postquam nos ploramus & gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hîcce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, & convitiatur, vocans nos mancipia & piacula. Nonnunquam autem & cantans obturbat ploratus nostros, & prorsus molestus est. PLUT. Quare dicunt hæc, ô Menippe ? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod*-sint degeneres & perditî; quibus non satis erat malè vixisse, sed & mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet; contristantur enim, non parvis privati. MEN. Tûne etiam deliras, ô Pluto, qui-suffragaris horum gemitibus ? PLUT. Nequaquam, sed non vellem vos diffidias movere. MEN. Et fanè, ô pessimi Lydorum, & Phrygum, & Assyriorum, ita cognoscite *de* me, quasi non cessaturo. Quocunque enim iveritis, *usque* sequar angens, & cantu-obstrepens, & deridens. CROES. Annon hæc *sunt* contumelia ? MEN. Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censentes*) adorari, & præ-petulantia-illudentes viris liberis, & non omnino mortis memores: plorate ergo omnibus istis spoliati. CROES. Multis, ô Dii, & magnis possessionibus ! MID. Quanto ego auro ! SARD. Quantis ego deliciis ! MEN. Euge ! ita facite: vos quidem lugete: ego verò sapiùs connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce teipsum*, occentabo vobis: decet enim *me* occentantem talibus plorantibus.

DIALOGUS X. Menippi, Amphiloehi, & Trophonii.

MEN. **N**Escio quomodo vos, ô Trophoni & Amphiloche, cum-sitis mortui, honestati estis templis, & vates videmini, & vani mortales existimant vos esse Deos, TROPH. Quomodo itaque *sumus* nos culpabiles, si illi præ stultitia opinantur talia de mortuis ? MEN. At non opinarentur, nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, & valentes prædicere consulentibus.

bus. TROPH. Sciat fanè Amphilochns hícce, ô Menippe, quòd respondendum-est ipsi pro se. Ego autem Heros sum, & vaticinor, si quis ad me descenderit. — Tu autem vidêris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadiaë; *alii* enim non diffideres tu hísce *rebus*. MEN. Quid ais? Nisi enim adíssem Lebadiam, & indutus linteis, ridiculè *interim* manibus tenens offam, irrepsissem in specum *tuum* per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es & *tu*, sicut nos, solâ differens inposturâ. — Sed, per vaticinandi artem, *oro*, Quid tandem est Heros? Ignoro enim. TROPH. *Est* quiddam ex homine & Deo compositum. MEN. Quod neque homo est, ut dicis, neque Deus; & utrumque-simul est. — Quò igitur illud tuum Dei dimidium nunc abiit? TROPH. Edit-oracula, ô Menippe, in Bœotia. MEN. Nescio, ô Trophoni, quid dicas: *at* perspicuè quidem video, quòd totus es mortuus.

DIALOGUS XI. Mercurii & Charontis.

MER. **S**upputemus, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est* enim melius & minoris-negotii de iis *nunc* statuere. MER. Attuli *tibi*, ut-mandâras, anchoram quinque drachmarum. CHAR. Magni dicis *pretii*. MER. Per Plutonem, emi *eam* quinque; & tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, & obolos duos. MER. Et acum emi pro velo — *pro illa* quinque ego obolos deposui. CHAR. Appone & hos. MER. Et ceram ad oblinendas navigii rimas, & clavos, & funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ* emi, nisi quid aliud effugit nos in computatione. Quando igitur dicis *te* hæc soluturum? CHAR. Nunc fanè impossibile *est*; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit *mibi* lucrari *aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans
pessima

peffima quæque evenire mala, ut ex his fructum-capiam. CHAR. Non aliter est (*i. e. non aliter licet mihi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim est. MER. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui *illi* advenerunt, robusti omnes, sanguine pleni, & faucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem & crura præ luxuria; pallidi omnes, & degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) insidiantes, ut videntur, alii-alii. CHAR. Nec mirum; hæ etenim sunt prorsus expetibiles. MER. Ego ergo minimè videar peccare, acriter exigens debita a te.

DIALOGUS XII. Plutonis & Mercurii.

PLUT. **N**ostine senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui-venantur *ejus* hæreditatem. MER. Etiam; dicis, *nempe*, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, &, si possibile esset, adhuc plures: detrahe autem *huc* adulatores ejus Charinum juvenem, & Damonem, cæterosque omnes ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quâ causâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est scdissimum omnium *est hoc*, quòd, *secretò* precantes talia, colunt tamen *eum* in propatulo. — Et, *eodem* ægrotante, *quamvis* quidem quæ *intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; &, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant-præ ipso, frustra inhiantes *ejus* opibus. MER. Sic patientur ridicula, veteratores ut-sunt. — Et ille plerumque scitè admodum lætat eos, & sperare-facit; &, in summa, semper moribundo similis

similis corroboratur multo magis-quàm juvenes. Illi verò, partiti jam inter se hæreditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus : hi autem e media *spe* *abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *buc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto ; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe : ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

DIALOGUS XIII. Terpsionis & Plutonis.

TERPS. **H**occine justum est, ô Pluto, me quidem triginta annos natum mortuum-esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere ? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nónne etenim oportuit *illum* senem, & non ampliùs valentem uti divitiis, e vita abire juvenibus cedentem ? PLUT. Novas fers-leges, ô Terpsion ; *nempe*, eum mori qui non ampliùs valet uti divitiis ad voluptatem. Parca verò, & Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam* de *hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri ; *nempe*, seniore *mori* priorem, & post hunc quicumque ætate *esset* secundùm ipsum ; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres tantùm dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudine verò *quo-ad* oculos ; nil suave jam sentientem, & a juvenibus derisum *quasi* animatum quoddam sepulchrum ; *non, inquam, oportuit hunc vivere*, pulcherrimos verò & robustissimos juvenes emori. Hoc enim est *quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non ullos frustra colerent. Nunc verò *obtinet* illud proverbii, *Plaustrum sæpe bovem effert*. PLUT. Hæc quidem, ô Terpsion, sunt multo

multo prudentius quàm tibi videtur. — Vos verò quid passi (*i. e. quâ causâ moti*) gaudetis opibus alienis, & vosmet senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti:*) quæ etiam res fit multis jucundissima. Nam quo-magis optatis vos illos mori, eò magis suave est omnibus mori vos ante illos. Novam enim quandam hanc artem excogitâstis, anus amantes ac senes, & præcipuè, si sint orbi: parentes verò sunt vobis inamabiles. — Quamquam multi jam ex amatis, intelligentes astutiam vestram in amore, etsi fortè habeant liberos, fingunt tamen se eos odio habere, ut & ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, & natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis! — Quantum itaque meorum devoravit Thucritus *iste*! semper morituro similis, &, quodocunque introirem, subtus-gemiscens, & subcrocitans penetrale quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum feretrum, plurima ei miserim, ne æmuli me munificentiam superarent. Et plerumque jacebam insomnis præ curis, enumerans, & disponens singula. Hæc igitur (*vix.*) vigiliæ & curæ, exstiterè mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, astitit *mibi* pridie irridens dum-sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, & deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum esset, si Chariades morietur-ante Thucritum. PLUT. Bono-sis-animo, ô Terpsion: nam & Phidon, & Melanthus, & omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc. — Vivas diutissimè, ô Thucrite!

DIALOGUS XIV. Zenophantæ & Callidemidæ.

ZEN. **T**U verò, ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Dinia parasitus, suffocatus sum plus iusto devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nôsti & tu forsan senem illum Ptæodorum. ZEN. Illúmne orbem, divitem illum, cum quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mibimet eum* moriturum, me hærede: postquam verò res protracta est in longissimum, & senex ultra Tithonum (*i. e. Tithoni annos*) vixerat, inveni compendiarium quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut* simul-atque Ptæodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, & daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cænam*, puer habens jam duo pocula parata, alterum quidem Ptæodoro, continens venenum, alterum verò mihi, *tum* errore-captus, nescio quomodo, dedit sanè venenum mihi, non-venenatum verò Ptæodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver. — Quid hoc? Ridésne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. *Cur non?* Passus-es enim lepida (*i. e. lepidè*) ô Callidemide. Quid autem ad hæc *dixit* senex? CAL. Primò quidem perturbatus est ad *rem* improvisam. Deinde intelligens, opinor, quod factum est, risit & ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiarium illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ-vulgari, etsi esset paulo tardior.

DIALOGUS XV. Cnemonis & Damnippi.

CNEM. **H**OC est illud proverbii, *Hinnulus devicit Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, & liberis-carentem, sub mortem (*i. e. imminente ejus morte*) & ille non illibenter admittebat officium *meum*. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut & ille æmularetur, & idem faceret *erga me*. DAM. Quid igitur *fecit* ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, tecto in me illapso; & nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum esca*. DAM. Non solum *hamum* & *escam*, sed & ipsum te piscatorem: ita-ut commentum struxeris contra teipsum. CNEM. Videor *ita fecisse*. Ploro igitur.

DIALOGUS XVI. Charontis & Mercurii.

CHAR. **A**Udite quomodo res vestrae sese habent. Parva est vobis, ut videtis, ac putrida navicula, & perfluit undique; &, si inclinaverit in alterutrum *latus*, subversa peribit. Vos verò tam-multi simul venitis, plurima quisque afferentes. Si igitur cum hisce conscenderitis, vereor ne postea poenituerit vos, & præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix enenim vel sic navigium vos capiet. — Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, & abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, & recipe eos, nudos conscendere cogens. MER. Bene dicis: atque ita faciemus. — Et quisnam

quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea & baculum projecta sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optime, & primum occupato locum in excello juxta gubernatorem, ut observes omnes — Pulcher verò hic, quisnam est? CHAR. Charmolaus sum amabilis ille Megarensis, cujus osculum erat (*i. e. estimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, & labia cum ipsis osculis, & comam prolixam, & genarum ruborem, & cutem totam. Bene habet, suocinctus es, jam conscende. Hic verò purpurâ & diademate indutus, truculentus hic! quis, inquam, es tu? LAMP. Lampichus sum ego, Geloorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire. MER. Nequaquam sanè tyrannum, sed mortuum potius: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, & jactantiam, & fastum; nam hæc tecum simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema & chlamydem. MER. Nequaquam, sed deponere & hæc. LAMP. Esto. Quid præterea? Deposui enim omnia. ut vides. MER. Crudelitatem etiam, & amentiam, & insolentiam, & iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus & carnosus? DAM. Damafias athleta. MER. Etiam; idem esse vidèris. Novi etenim te, sæpè conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, ô bone, utpote circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice & coronas hæc & præconia. DAM. Ecce tibi re-verâ nudus sum, ut vides, & par-pondere cæteris mortuis. MER. Ita melius est, te levem esse, quare jam ingredi. — Et tu, ô Crato, depositis divitiis, & molitie, & luxu insuper, nec portato vestimenta sepulchralia, neque dignitates majorum. Relinque verò & genus, & gloriam, & si quando civitas præconio promulgavit te nimirum beneficium, & statuarum inscriptiones;

tiones; neque prædicato, quòd *cives* congefserè tibi magnum sepulchrum: nam & hæc in-memoriâ-revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, & præclaras-res gessi, & civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, & nihil opus-erit armis.— Quisnam vero est hic ex habitu *ipso* gravis, & fastuose-gerens; hic sublati superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert*; sed potius (*i. e. re verâ*) præstigiator, & prodigiorum fictione refertus: quâpropter denudato & hunc, videbis enim multa & ridicula sub veste occulta. MER. Depone tu primò habitum; deinde hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, & contentionem, & inanem-gloriam, & quæstiones dubias, & ratiocinia spinosa, & cogitationes perplexas? Sed & vanum-laborem valde multum, & deliramenti non parum, & nugas, & minutiarum disquisitionem: *imo*, per Jovem, & aurum hoc, & voluptuosum-affectum, & impudentiam, & iracundiam, & delicias, & mollietiem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem & mendacia, & jactantiam, & opinionem te esse aliis meliorem. Quòd, si habens hæc omnia conscendas, quæ quinquaginta-remorum-navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque & hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone & hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hîc, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* epicopo. *i. e. trunci vice*. MEN. Nequaquam, ô Mercuri, sed da mihi ferram, hoc enim *erit* magis ridiculum. MER. Sufficit securis.—Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum foetorem. MEN. Vîn' paululum auferam & de superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lacrymaris, ô scelestè, & ad mortem

expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo & tu, ô Menippe, libertatem, & loquendi simplicitatem, & alacritatem, & magnanimitatem, & risum. *Tùne* solus aliorum rides? MER. Nequaquam: sed retine hæc, levia cum-sint, & valde portatu facilia, & ad navigationem utilia — Et tu, ô rhetor, depone tantam verborum-circuitionem-perpetuam, & antitheses, & adæquationes, & periodos, & barbarismos, & alia verborum pondera. RHET. Esto; ecce, depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor, clavum. Bene patiamur, *i. e. prosperè navigemus* — Quid ploratis, ô vani? Et præcipue, tu philosophe, qui nuper spoliatus-*es* barbâ? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quòd non-ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, & caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*), & manè decipiens juvenes *non* accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nónne gravaris *quòd sis* mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante? — Sed inter sermones *nostros*, nónne clamor aliquis auditur, quasi quorundam a terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, & uxor ejus undique-premitur a mulieribus, & pueruli *ejus* nuper-nati, & illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasiæ mater ejulans inceptat unà cum mulieribus lamentationem in Damasiam — Nemo ve-ò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquam *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, & corvos alis plangentes, cum convenientes me sepelient.

MER.

MER. Fortis es, ô Menippe.—Sed, quum nos *jam* transfretavimus, vos quidem. procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò & portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.—Progrediamur & nos.—Quare etiamnum cunctamini? Neceſſe erit *vos* judicari, & dicunt pœnas eſſe graves, *nempe*, rotas, & vultures, & saxa. Vita verò cujuſque manifeſtabitur.

DIALOGUS XVII. Cratetis & Diogenis.

CRAT. **N**Oſtîn', ô Diogenes, Mœrichum illum di-
vitem, illum prorsus divitem, illum e

Corintho; illum poſſidentem multas naves onerarias, cujus conſobrinus Ariſteas, & ipſe opulentus, ſolebat diſcitare Homericum illud, *Aut tolle me, aut ego te?*

DIOG. Cujus *rei* cauſâ, ô Crates, colebant ſe-mutuò?

CRAT. Hæreditatis cauſâ uterque, quum-eſſent coævi.

Et in lucem proferebant teſtamenta; Mœrichus quidem relinquens Ariſteam dominum ſuorum omnium, ſi ipſe priùs-moreretur; Ariſteas verò Mœrichum, ſi *idem Ariſteas* prior abiret. Hæc ſanè ſcripta fuerant. Illi verò colebant ſe-mutuò, ſuperantes *alter alterum* adulatione.

Et vates conjeſtantes futurum, ſive ab aſtris, ſive a ſomniis, ut Chaldæorum filii; *nec ſolum illi*, ſed & Pythius ipſe concedebat victoriam nunc quidem Ariſteæ, nunc verò Mœricho; & lances inclinabant modò quidem in hunc, modò verò in illum.

DIOG. Quiſnam igitur, ô Crates, fuit eventus? *Eſt enim* auditu dignum.

CRAT. Mortui-funt ambo eodem die; hæreditates verò redierunt ad Eunomium & Thraſiclem, ambos *illorum* cognatos, nec unquam a-vatibus-prædiſcentes hæc ita fore. Illi enim (*Mœrichus ſcil. & Ariſteas*) navigantes a Sicycne in Cirrham, & Iapigi obliquo occuſantes circa medium curſum ſubverſi ſunt.

DIOG. Bene fecerunt (*i. e. hoc meritò evenit*). Nos verò, cum erâmus in vita, cogitabamus nil tale alterde-altero: neque ego unquam optabam Antiſthenem mori, ut hæres-potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat *idem* ex oleaſtro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri

20 *Alexandri, Annibalis, Minois, & Scipionis.*

possessionibus, *scil.* dolioque, & perâ continente duas lupinorum choenices. CRAT. Nil etenim mihi hîsce opus-fuit: sed neque tibi, ô Diogenes. Nam & tu hæres potitus-es *iis rebus* Antisthenis, quibus opus-erat, & ego tuis, multò majoribus & splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam. veritatem, loquendi-simplicitatem, libertatem. DIOG. Memini, per Jovem, *me* successiorem accepisse has divitias ab Antisthene, & reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, & nemo colebat nos, expectans *se* hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriâ *negligebant opes nostras*; non enim habebant ubi reciperent talia a nobis, perfluens præ luxuria, tanquam putria marsupia. Quare, si-quando aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, & perfluebat, fundo continere non valente; quale quidam hæ Danai virgines patiuntur, infundentes *aquam* in dolum perforatum. Servabant verò *illi* aurum dentibus, & unguibus, & omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò *huc* venient ferentes obolum *duntaxat*, & hunc, usque ad portitorem *solummodo*.

DIALOGUS XVIII. *Alexandri, Annibalis, Minois, & Scipionis.*

ALEX. **O**Portet me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem *est* Annibal Carthaginienſis; ego verò Alexander, *filius* Philippi. MIN. Per Jovem, præclari ambo; sed & de quo *est* vobis contentio? ALEX. De præstantia. Hic enim ait *se* fuisse meliorem me ducem. At dico ego, quod & nôrunt omnes, *me* rebus bellicis præstare non solum huic, sed prope omnibus ante me *ducibus*. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus dicito. ANN. O Minos, adjutus sum *quo-ad* hoc unum (*i. e. profeci hac una in re*) quòd hîc Græcam
etiam

etiam linguam didici; ita ut hîc ne hac quidem parte ferat plus quam-ego, *i. e. superet.* — Dico verò, hos præcipuè dignos esse laude, quotquot, nil cumessent a principio, processere tamen in excelsum *statum*, induti imperio per se (*i. e. propriâ virtute*) & digni habiti magistratu. Ego itaque cum essem legatus fratri *meo*, primò cum paucis in Hispaniam irrumpens habitus-sum dignus maximis *honoribus*, *utpote* iudicatus *omnium* præstantissimus. Et cepi Celtiberos, & devici Galatas Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; & subversas reddidi tot urbes, & campestre Italia subjugavi, & veni usque ad suburbia præcellentis urbis *Romæ*; & tot occidi uno die, ut metirer annulos eorum modiis, & pontibus-insternerem flumina *ex* cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, & æquiparatus ducibus prudentissimis, & confligens-cum militibus pugnacissimis: non, *ut ille*, Medos debellans, & Armenios, aufugientes, priusquam aliquis sequeretur, & statim victoriam tradentes audenti *eam petere*. Alexander verò, accepto paterno imperio, *id* auxit, & latè extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquam igitur vicit, & superavit miserum illum Darium Issique & Arbelis, *tunc* abcedens a patriis *moribus* adorari postulavit, & mutato-vivendi-more transtulit se ad Medorum vivendi rationem; & cæde-foedavit amicos in conviviiis, & corripuit *eos* ad mortem. Ego verò ex-æquo imperavi patriæ, &, quum *illa* revocabat, hostibus magnâ expeditione navigantibus-*contra* Libyam, statim parui, & exhibui me *ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, & Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpote*, usus solâ bonâ naturâ. — Hæc sunt *ea*, in-quibus dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior, quod vinctum-erat caput diademate (foran quidem & hæc honesta sunt Macedonibus) non tamen propter hoc debet videri melior generoso, & imperatorio viro, qui-usus-est inge-

22 *Alexandri, Annibalis, Minois, & Scipionis.*

nio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum: nam vel fama sufficit *ad* te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Adverte tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, *res-gerendas* aggressus & cohibui (*i. e. pacavi*) turbatum regnum, & ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantum regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, & grave putans, ni subjugarem omnia, invasi Asiam paucos ducens, & vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, & Phrygiâ, &, in summa, subactis *quæcunque erant* ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm-multos mortuos ad-vos demiserim uno die. Fortitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretasse. Et gessi has *res* ipse primus-periclitans, & decorum-putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porro usque-ad Indos, & feci Oceanum terminum imperii, & elephantes eorum cepi, & Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prælio. Et benefeci amicis, & ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum & crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, & perfidiâ, & dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus,

tricius, & admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potius invaderem, quid magni præstitissem, captâ Italiâ sine sanguine, & subjugatâ Libyâ, & *regionibus* iis usque-ad Gades? Sed illa jam formidantia, & contentia me dominum, non visa sunt mihi bello-digna. Dixi. — Tu verò, ô Minos, iudica. Nam vel hæc e multis sufficiunt. SCIP. Ne *judices*, nisi prius audiveris & me. MIN. Quis verò es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio *sum* Italus, imperator, qui cepi Carthaginem, & Afros subegi magnis præliis. MIN. Quid igitur dicis & tu? SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus-sum eundem victum & turpiter fugere-coactum. Quomodo ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Annibalem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem iudicator primus; tu verò post illam; deinde tertius Annibal, si videtur; nec ipse contemnendus.

DIALOGUS XIX. Diogenis & Alexandri.

DIOG. QUID hoc, ô Alexander? Tunc etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non verò mirum, si, homo cum-esset, mortuus-sim. DIOG. Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuissem, si-esset Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe*, Draconem habuisse-consuetudinem *cum* ea, & visum-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. ALEX. Audivi hæc & ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixere quid sanum, *i. e. verum*. DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes

te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solum, quod moriens dedi annulum Perdiccæ. Sed quid ridēs, ô Diogenes? DIOG. Quid aliud quam recorderer *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, & eligentes *te* defensorem (*i. e. patronum*) & imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, & extruentes templa, & sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. DIOG. Nōne risero, ô Alexander, videns te etiamnum apud inferos delirantem, & sperantem fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas est quemquam eorum, *qui* semel transnavigârunt paludem, & pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim est negligens Æacus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos foelicitatem relinquens *huc* venisti; *nempe*, corporis custodes, & satellites, & fatrapas, & tantum auri, & gentes adorantes, & Babylonem, & Bactra, & magnas belluas, & honorem, & gloriam, & insignem esse agitantem *currum*, vinctum caput vittâ candidâ, & purpurâ substrictum. Nōne hæc subeuntia memoriam contristant te? Quid lacrymaris, ô vane? Nōne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. ALEX. Illéne sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut verò abusus fuerit ambitione mea erga eruditionem, assentans, & laudans, nunc quidem propter formam, quasi esset & hæc pars *aliqua* BONI; nunc verò propter res gestas & divitias. Putabat etenim rursus & has esse bonas, ut & ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, & artifex!

sex ! At verò hunc fructum-percepi ex ejus sapientia-
scil. discrucari *propter illa* quæ paulò ante enume-
râsti, ut propter maxima bona. DIOG. Sed nòstin'
quid facies ? Sugeram enim tibi remedium doloris.
Quando helleborus non hîc nascitur, tu tamen saltem,
ore inhiante hauriens aquam Lethes, bibe, & rursus
bibe, & sæpius ; ita enim defines discrucari de bonis
Aristotelicis : video enim & Clitum illum, & Callisthe-
nem, & alios multos irruentes in te, ut discerpant, &
ulciscantur te *ob ea* quæ perpetrâsti in ipsos. Quare
ito tu aliâ hâc *viâ*, & bibe sæpius, ut dixi.

DIALOGUS XX. *Alexandri & Philippi.*

PHIL. **N**ON potes quidem, ô Alexander, nunc
inficiari *te* esse meum filium : non enim
mortuus-fuisses, Ammonis si-esses. ALEX. Nec ig-
norabam ipse, ô pater, quòd eram filius Philippi *fili*
Amyntæ ; sed accepi vaticinium, utpote existimans
idem esse utile ad res *gerendas*. PHIL. Quid ais ?
Utilène tibi videbatur præbere te fallendum a vatibus ?
ALEX. Non hoc *volui*, sed barbari, *inquam*, perculsi-
stupebant me, & nemo jam obstabat, quòd-opinarentur
se cum Deo pugnare ; quapropter facilius superavi eos.
PHIL. Quosnam pugnâ-dignos viros vicisti tu, qui
semper conflixisti *cum* timidis, prætendentibus arculos,
& parmulas, & gerras salignas. Superare Græcos,
Bœotios, *nempe*, & Phocenses, & Athenienses, erat
opus *præclarum*. Præterea subigere Arcadum arma-
turam gravem, & equitatum Thessalum, & jaculatores
Eleorum, & parmularios Mantineorum ; aut Thracas,
aut Illyrios, aut etiam Pæonas ; hæc, *inquam*, magna
fuere. Nòne verò nòsti, quomodo *vel* decem millia
hominum ascendentes ante te cum *duce* Clearcho superâ-
runt Medos, & Persas, & Chaldæos, & homines *illos*
auro-ornatos, mollésque ; neque illos sustinentes venire
ad manus (*i. e. configere*) sed fugientes priusquam
sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pa-
ter, & Indorum elephantes *fuere* opus quoddam non
contemnendum. Et simul devici eos, non ipsos divi-
dendo, neque *per* prodiones victorias emendo. Nec
pejeravi

pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut
 egi perfidum quid vincendi gratiâ. Et, *quo-ad* Græcos,
 recepi quidem quosdam *ex iis* sine sanguine. Forſan
 verò audīſti. quomodo ultus-sum Thebanos. PHIL.
 Novi hæc omnia; Clitus enim nunciavit mihi, quem
 tu inter cœnandum haſtâ tranſoſſum interfeciſti, quòd
 auſus-eſſet laudibus-extollere me præ tuis rebus-geſtis.
 Tu verò, abjeſtâ chlamyde Macedonicâ, Candyn, ut
 vocant, induiſti, & tiaram rectam inpoſuiſti, & a Ma-
 cedonibus liberis viris adorari poſtulâſti. Et, quod *eſt*
 omnium maxime-ridiculum, imitatus es *mores* ſubaſto-
 rum. Omitto enim dicere quam-multa alia patrâſti,
 includens viros eruditos *cum* leonibus, & celebrans tales
 (*i. e. tam fœdas*) nuptias, & deperiens Hephæſtionem.
 Cum-audirem *hæc*, laudavi unum *solummodo*, *nempe*,
 quòd abſtinuiſti ab uxore Darii pulchrâ exiſtente, &
 curam-adhibuiſti matris & filiarum ejus. Hæc etenim
sunt regia. ALEX. Nōne verò laudas, ô pater,
meam periculorum-appetentiam, & *me* prium defiliſſe
 intra mœnia apud Oxydracas, & accepiſſe tot vulnera.
 PHIL. Non laudo hoc, ô Alexander; haud quia non
 puto eſſe decorum, *vel* regem aliquando etiam vulne-
 rari, &-periclitantem-præire exercitum; ſed quòd tale
facinus minimè tibi profuit. Creditus enim eſſe Deus,
 ſi-quando vulnerareris, & *homines* viderent te in-morem-
 oneris exportatum e prælio, ſanguine manantem, & ge-
 mentem propter vulnus; hæc, *inquam*, eſſent ludibrio
 ſpectantibus, & Ammon argueretur præſtigiator, &
 mendax-vates, prophetæque *ejus* adulatores. Aut (*ſi*
hanc rem hoc modo conſideres) quis non rideret, videns
 Jovis filium animo-deficientem & medicorum ope eſſe
 indigentem? Nunc etenim, cum jam mortuus ſis,
 nōne putas multos eſſe qui carpant prætextum iſtum,
 cum-videant cadaver Dei porrectum jacens, putreſcens
 jam & tumefactum in morem corporum omnium? Ali-
 térque *conſiderando*, ô Alexander, etiam utile illud,
 ut vocâſti, *nempe*, te, per hoc (*i. e. ſiſtionem*) facilè
 vincere *illud*, *inquam*, ipſum abſtulit tibi multum gloriæ
 rerum bene-geſtarum. Quòdque enim *tuum* memor-
 abile *facinus* videbatur minutius, a Deo fieri viſum.
 ALEX. Non hæc putant homines de me, ſed ſtatuunt
 me

me æmulum Herculi & Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidēn', ut hæc dicas, quasi Ammonis filius? qui comparas te ipsum Herculi & Baccho; & non erubescis, ô Alexander, nec dedisces arrogantiam, & nosces teipsum, & sapiēs jam mortuus.

DIALOGUS XXI. Achillis & Antilochi.

ANT. **Q**ualia, ô Achilles, nuper dicta-sunt a te Ulyssi de morte? Quam ignava, & indigna ambobus *tuis* præceptoribus, Chirone & Phœnice? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem *e* pauperibus, cui multus non suppetat victus, potiùs quàm mortuis omnibus imperare. Hæc dicere deceret quidem forsan Phrygem aliquem abjectum, timidum, & ultra pulchrè *se* habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, & contrarietas rebus a-te gestis in vita, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adeò de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc imperitus eorum *quæ* hîc sunt, & ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infœlicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa sit. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, & differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò *est hîc* æqualitas, & mortuus similis *est mortuo*, sive ignavus fuerit, sive strenuus. Hæc discruciant me; atque *ideo* gravor, quòd non mercede-servio vivens, *i. e. in vita*. ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, & non discruciari statutis. Et præterea, vidēsne quot sociorum *tuorum* sumus

sumus hîc circa te ? Paulo post verò & Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên' Herculem, & Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent redditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus & victu-egentibus viris ? ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me & quemque, opinor, vestrûm. Si verò non confitemini, estis hoc peiores, per silentium (*i. e. secretò*) patientes idem *quod ego*. ANT. Non ; sed meliores, ô Achilles : videmus enim inutilitatem loquendi. Datum verò est nobis filere, & ferre, & tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur & nos*) sicut tu.

DIALOGUS XXII. Menippi & Tantalii.

MEN. **Q**UID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras ? TANT. Quia, ô Menippè, enectus-sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incumberem ; aqua enim fugit, post-quàm senserit me appropinquantem. Si verò aliquando etiam hauriam, & advoveam *eam* ori, non præoccupo madefaciens (*i. e. non prius, sive sat citò. madefacio*) summum labrum, & *aqua* per digitos perfluens, nescio quomodo, relinquet rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu ? non enim habes corpus ; sed illud quidem, quod potuit esurire & sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut fitias, aut bibas ? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita *esse* credamus, quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet ?*) Num metuis ne moriaris inopiâ potûs ? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè tanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupi-dum

dum-tamen-esse bibendi. MEN. Deliras, ô Tantale ; & per Jovem, vidêris re verâ indigere potu, *nempe*, mero (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morfi-sunt, formidans non aquam, sed fitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis-animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit ; *est* enim impossibile : quanquam non omnes, sicut tu, fitiunt ex condemnatione, aquâ eos non expectante.

DIALOGUS XXIII. Menippi & Æaci.

MEN. **E**Xpone mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per-capita-cognoscenda *sunt*. Hic quidem, quòd Cerberus est, nôsti : & adveniens jam vidisti portitorem hunc, qui trajecit te, & lacum, & Pyriphlegethontem. MEN. Novi hæc, & te, quòd januam-custodis. Vidi etiam regem, & Furias. Ostende verò mihi homines antiquos, & præcipuè, eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deinde Ajax, & Diomedes, & Græcorum optimates. MEN. Papæ, Homere ! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, & informia, cinis omnia, & meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic ? ÆAC. Cyrus est. Hic verò Cræsus ; hic ultra eum Sardanapalus ; hic ultra hos Midas ; ille verò Xerxes. MEN. Tène igitur, ô scelestè, exhorruit Græcia pontejungentem Hellepontum, affectantem verò navigare per montes ?—Qualis verò est & Cræsus ! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam ; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabor tamen eum, cum-sit-omnino semi-fœmina. ÆAC. Visne verò ostendam tibi & philosophos ? MEN. Ita, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita ; & tu quoque, ô Menippe. MEN. An-

non

non adhuc est tibi aureum illud femur ? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. *Habet, ô bone, fabas ; ita-ut hoc non sit tibi edule.* PYTH. Da modò ; alia *sunt* apud mortuos dogmata. *Jam enim didici, quòd fabæ & testiculi parentum, hîc saltem, nil sint simile, siue, non sint idem.* ÆAC. Hic autem est Solon *filius* Execestidis, & ille Thâles ; & juxta ipsos Pittacus, & cæteri *sapientes.* Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti *sunt*, & alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis ? ÆAC. Empedocles, ô Menippe, qui ab Etna adest femiustus. MEN. Quid passus (*i. e. quâ causâ motus*) ô æripes optime, injecisti teipsum in crateras ? EMP. Infania quædam, ô Menippe, *adegit me.* MEN. Non, per Jovem, sed vana gloria, & fastus, & gravedo plurima (*i. e. stultitia*) Hæc, *inquam*, combusserunt te *cum* ipsis crepidis *tuis* ; indignum, ut eras. Veruntamen commentum illud non profuit tibi ; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates ? ÆAC. Ille nugatur plerumque cum Nestore & Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum ? MEN. Sunt omnes calvi ; ita-ut hoc esset omnium nota. ÆAC. Simum illum dico. MEN. *Est & hoc idem : sunt enim omnes fimi.* SOCR. Méne quæris, ô Menippe ? MEN. Maximè, ô Socrates. SOCR. Quomodo res *se habent* Athenis ? MEN. Multi juniorum profitentur philosophari : & certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *taniùm* habitus, & *incessus eorum.* Quo ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, & Plato ipse ; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me ? MEN. O Socrates, beatus es homo quoad talia (*i. e. famâ beatus es.*) Omnes itaque existimant fuisse te admirabilem virum, & novissè hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi & ipse hæc iis ; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te ? SOCR. Charmides, ô Menippe, & Phædrus,

&

& ille Clinixæ filius. MEN. Euge, ô Socrates, quoniam hîc etiam exerces artem tuam, & pulchros non despicias. SOCR. Quid enim aliud suavius agerem?— Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Crœsum & Sardanapalum prope ipsos habitaturus: videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

DIALOGUS XXIV. Menippi & Cerberi.

MEN. **O** Cerbere (sum enim tibi cognatus, cum-sim & ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? Par *est* enim te Deum non solum latrare, sed etiam humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, & non omnino mortem formidare visus, & volens indicare hoc stantibus extra ostium. Postquam verò inclinavit intra hiatum, & vidit caliginem, & ego cicutâ mordens ipsum jam cunctantem pede detraxi, tum ejulabat, ut *solent* infantes, & deplorabat liberos suos, & fiebat omnigenus (*i. e. versabat se in omnes partes.*) MEN. Homo igitur sophista fuit, & non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: & *hoc*, ut spectatores *eum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces & fortes usque ad *orci* fauces? quæ verò *sunt* intus certissimum *sunt* indicium, *an sint verè fortes*. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimiter;*) & Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei, ridentes, & renunciantes omnibus PLORARE.

DIALOGUS XXV. Charontis & Menippi.

CHAR. **R**edde portoria, ô scelestè. MEN. Voci-ferare, ô Charon, si hoc *est* tibi jucundius.

CHAR.

CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *fit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonium, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Tunc* igitur gratis navigaveris tantum trajetum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. Per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria* pro mortuis. CHAR. Non absistam a te. MEN. Igitur, subducto navigio, permaneto *hic*, hujus *rei* (*i. e. me retinendi*) gratiâ. — Sed quomodo accipias quod non habeo? CHAR. Tu verò nōne nōsti, quod oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Oportuītne *me*, propter hoc, non mori? CHAR. Solūne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone; exhausti enim *sentinam*, & remum arripui, & unus *e* cæteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas *est* aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbas-cieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, & Hecates cœnam. CHAR. Undè, ô Mercuri, adduxisti nobis canem hunc? Qualia verò loquebatur etiam in trajetū, vectores omnes deridens, & vellicans, & unus cantillans, plorantibus illis? MER. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, & cui nil est curæ. Hic est Menippus *ille*. CHAR. Atqui si unquam te cepero — MEN. Si ceperis, ô bone — bis vero non capies.

DIALOGUS XXVI. Diogenis & Mausoli.

DIOG. **Q**UA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) & dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopenfis; qui quidem rex-fui totius Carix, imperavi
verò

verò Lydis etiam quibuſcām, & inſulas quaſdam ſubegi, & progreſſus ſum uſque-ad Miletum, ſubverſis pleriſque Ionix *partibus*. Et pulcher eram, & amplus, & in bellis validus. Hoc verò *eſt* maximum, quòd in Halicarnaffio habeo monumentum perquam magnum *in me* impoſitum, quantum non alius mortuus, & neque adeò elaboratum ad pulchritudinem, equis & viris ad abſolutiſſimam *formam* expreſſis *e* marmore pulcherrimo; quale ne vel templum aliquis facilè inveniat. Nónne tibi videor jure magna cogitare, *ſive* *efferr*i, propter hæc? DIOG. Propter regnum, ais, & pulchritudinem, & ſepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mauſole, neque vires illæ ampliùs tibi adſunt, neque forma. Si itaque eligere-mus aliquem venuſtatis *noſtræ* arbitrum, non poſſum dicere, quare tua calvaria præſeratur meæ. Ambæ enim *sunt* calvæ, & nudæ, & pariter dentes oſtendimus, & orbatuſum oculis, & ſimi-facti naribus. Fortaſſe quidem ſepulchrum illud, & ſumptuoſa illa ſaxa poſſint-eſſe-*uſui* Halicarnaffeis ad oſtentandum, & glorioſè-jactandum apud hoſpites, *nempe*, *cum oſtendant*, quam magnificum ſit iſſis ædificium: non video autem, ô bone, quid tu ex-eo fruaris, niſi hoc dicas, quod preſſus ſub tantis ſaxis fers onus magis (*i. e. majus*) *quam* nos. MAUS. *Fuerintne* ergo illa omnia ſtolida (*i. e. inania*) mihi, & eritne Diogenes honore-par Mauſolo? DIOG. Non par, ô nobiliſſime; Mauſolus enim plorabit recordatus terreſtria, in quibus exiſtimabat *ſe* eſſe beatum. Diogenes verò deridebit eum. Et alter quidem, *ſcil.* *Mauſolus*, memorabit ſepulchrum ſuum extructum ab Artemiſia uxore & ſore *ſua*: Diogenes verò non novit quidem, an habeat quod corporis ſepulchrum, neque enim cura-erat iſſi hujus. At, ô Carum abjectiſſime, functus vitâ viri reliquit *apud* præſtantiſſimos famam de ſe excelfiorem, & in firmiori loco (*i. e. fundamento*) extructam quam tuum *illud* monumentum.

DIALOGUS XXVII. Nirei, Therſitæ, & Menippi.

NIR. **E**N ſanè, Menippus hic dijudicabit, uter *noſtrum* eſt formoſior. Dic, ô Menippe, nón-
D
ne

ne videor tibi pulchrior. MEN. Quinam verò es? Oportet enim, opinor, hoc prius scire. NIR. Nireus & Therfites. MEN. Uter igitur Nireus, & uter Therfites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis, & non tantum differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego ille capite-acuto, & glabro, apparui *jam* judici nil deterior *te*. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existime formosiores. NIR. Me *sanè* filium Aglaïæ & Charopis, *qui veni pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* familia sunt; calvaria verò *tua* dignosci-potest hoc solummodo a Therfitæ calvariâ, quod *tua est* fragilis: habes enim molliculam eam, & neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *astimo* quæ video, & nunc possides: qui autem tunc *vivebant* nōrunt illa, *quæ tu nunc jactas*. NIR. Nōne ergo ego, ô Menippe, sum hīc formosior. MEN. Neque *es* tu, neque alius formosus. Æqualitas enim *est* apud inferos, & pares *sunt* omnes. THERS. Vel hoc quidem mihi sufficit.

DIALOGUS XXVIII. Menippi & Chironis.

MEN. **A** Udivi, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus-sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum-sis non imprudens. Non erat ampliùs *mihi* jucundum immortalitate frui. MEN. Nōne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe, Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, & non simplex. Ego verò vivens perpetuò, & fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, & omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. JUCUNDUM enim prorsus

prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea quæ apud inferos sunt, ex quo, iis prælatis, *huc* venisti? CHIR. Non insuaviter, ô Menippe; æqualitas enim est prorsus popularis, & res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse est, ut apud superos, neque esurire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, & oratio tua redeat eodè. CHIR. Quomodo hoc dicis? MEN. *Dico hoc*, quia, si perpetua similitudo & identitas rerum in vita fiebant tibi causa-fastidii, similia etiam hîc existentia, similiter fient causa-fastidii, & oportebit *te* quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod *ego* opinor, & alii dicunt; *nempe*, oportere prudentem acquiescere, & contentum esse præsentibus, & putare nil eorum intolerabile.

DIALOGUS XXIX. Diogenis, Antisthenis, & Cratetis.

DIOG. **O**TIUM nunc agimus, Antisthenes & Crates: quare cur non obambulaturi abimus rectâ *versus orci*-descensum, visuri descendentes, quales, *nempe*, sunt, & quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut dimittantur, supplicantes; quosdam autem ægrè descendentes, & Mercurio *eos* in cervicem impellente, reluctantes tamen, & supinos contra-nitentes, nulla necessitate, (*i. e. frustra.*) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem & alii plurimi nobiscum; inter eos verò illustres *quidam*, *nempe*, & Ismenodorus dives ille nostrâs, & Arfaces præfectus Mediæ, & Orætes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficisceretur, opinor, Eleusinem) & gemebat,

36 *Diogenis, Antisthenis, & Cratetis.*

mebat, & habuit vulnus in manibus, & inclamabat liberos nuper-natos quos reliquerat, & incusabat se audaciæ, qui, transiens Cithæronem, & iter-faciens-per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantum famulos; idque, cum haberet secum quinque phialas aureas, & cymbia quatuor. Arfaces verò (*erat enim jam natu grandis, &, per Jovem, non inhonestus facie, pro barbarico, i. e. pro barbarorum hominum aspectu*) ægrè terebat, & indignabatur incedere pedibus, & volebat sibi equum adduci. Equus enim mortuus-fuerat *cum* ipso, ambo transfixi unâ plagâ a Thrace quodam scutato, in prælio ad Araxim contra Cappadocem. Arfaces enim, ut *ipse* narrabat, prorumpens longè *anq* alios adequitabat. Thrax verò subsistens, & scutum *suum* subiens, excutit hastam Arfacis. Hic verò (*n. mpe Thrax*) supponens sarissam, transfodit ipsumque & equum. ANT. Quomodo, ô Crates, possibile *erat* hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arfaces*) adequitabat, prætendens contum quendam viginti cubitalem; Thrax verò, cum excussisset plagam peltâ, & cuspis præterisset ipsum, subsiciens in genu excepit impetum *Arfacis* sarissâ, & sub pectus vulnerat equum, transfodientem sese præ vehementia & impetu; trajicitur verò & Arfaces penitus in inguen usque ad nates. Vides quale *hoc* factum evenit: opus *fuit* non viri, sed potius equi. Indignabatur tamen *Arfaces*, quòd-esset cæteris tantum honore-æqualis, & volebat eques descendere.—Orætes autem *erat* privatus, & prorsus pedibus tener, & non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, ægrè incedunt, veluti qui summis pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacêret, & vellet nullo pacto resurgere, *tunc* Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, & accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem & flebant, & nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè

fanè, ô Crates, & tu Antisthenes, tales sortiti-estis comites. At & Blepsias scenerator ille ex Piræo, & Lampis Acarnan externorum - militum - ductor, & Damis dives ille e Corintho simul descendebant mecum : Damis quidem mortuus ex veneno *dato* a filio ; Lampis verò jugulatus *a seipso*, ob amorem Myrtii meretricis. Mihi autem Blepsias dicebatur exaruisse fame ; & ostendebat *hoc*, apparens pallidus supra modum, & ad exilissimum attenuatus. Ego verò, etsi *ante* nôram, interrogabam *tamen*, quomodo mortuus-fuisset. — Dixi dein Damidi filium accusanti : “ Passus es fanè non
 “ injusta ab eo, qui habens mille simul talenta, & luxu-
 “ rians ipse *jam* nonagenarius, suppeditabas *tamen*
 “ quatuor *tantum* obolos adolescentulo octodecim-an-
 “ norum.” — “ Tu verò (*deinde aiebam*) “ ô Acar-
 “ nan (gemebat enim & ille, & Myrtium execrabatur)
 “ quid accusas amorem, non verò teipsum ? Tu, qui
 “ nunquam formidabas hostes, sed audacter præliaba-
 “ ris ante alios, captus-es tamen *tu* fortis ille a puellâ
 “ vulgari, & fictis lacrymis, & gemitibus !” — Blepsias
 equidem, ipse præoccupans, accusabat nimiam ipsius
 stultitiam, quòd vanus (*i. e. nequicquam*) putans *se* in
 perpetuum victurum custodièrat opes *suas* hæredibus
 nil attinentibus (*i. è. nullo modo sibi cognatis*) — Sed,
denique, gementes *illi* tum mihi præbebant voluptatem
 non modicam — At jam quidem sumus ad ostium *orci*.
 Oportet *itaque* nos prospicere, & procul contemplari
 advenientes. Papæ ! plurimi quidem *sunt*, & varii,
 & lacrymantes omnes, præter nuper-natos hōsce & in-
 fantes. Quin & prorsus senio-confecti lugent. Quid
 hoc ? Num vitæ philtum *quoddam* eos tenet ? Libet
 ergo interrogare decrepitum hunc. — “ Quid lacrymaris
 “ *tu* mortuus tam-ætate-provectus ? Quid indignaris, ô
 “ optime, idque, cum-adveneris *huc* senex ? Nuncubi
 “ rex eras ? MEND. Nequaquam. DIOG. At fa-
 “ trapa *forfan* ? MEN. Neque hoc. DIOG. Num
 “ ergo dives-eras, ideòque dolet te obisse, relictis de-
 “ licis plurimis ? MEN. Nil tale ; sed jam quidem
 “ natus-eram circiter *annos* nonaginta. Habui verò
 “ victum inopem ex arundine & linea, egenus supra
 “ modum, & liberis-carens, & claudus insuper, &
 “ aquo-

“ aquosum intuens (*i. e. lippiens.*) DIOG. Anne-
 “ dein, talis cum-esses, cupiebas vivere? MEN.
 “ Etiam: Lux enim erat dulcis, mori autem dirum &
 “ fugiendum. DIOG. Deliras, ô senex, & pueriliter-
 “ agis in re necessaria, idque, cum-sis coævus *vel* por-
 “ titori. Quid igitur posthac dixerit quispiam de ado-
 “ lescentibus, cum tam grandævi sunt vivendi-cupidi,
 “ quos oportebat mortem sectari tanquam malorum in
 “ senectute remedium.”—Sed abeamus, ne quis etiam
 suspicetur nos quasi fugam meditantes, videns collectos
 circa ostium.

DIALOGUS XXX. Ajacis & Agamemnonis.

AGAM. **S**I tu, ô Ajax, furore-correptus interfecisti
 teipsum, ac membratim-concidisti & nos
 omnes, quid accusas Ulysssem? Et nuper, neque as-
 pexisti ipsum, cum venit *huc* vatem-consulturus, nec dig-
 natus-es alloqui virum commilitonem ac sodalem, sed
 fastuosè & grandi incessu *eum* præteristi. AJAX.
 Meritò, ô Agamemnon; nam idem *ille* extitit mihi
 causa furoris, *quippe qui solus mihi* competitor-oppositus
*fuera*t pro armis. AGAM. Voluistine verò esse sine-
 æmulo, & absque-pulvere superare omnes? AJAX.
 Etiam, *quo-ad* talia; armatura enim, cum-esset *patrue-*
lis mei, erat mihi domestica (*i. e. cognatione debita*)
 Et vos cæteri *proceres*, multò præstantiores *isto*, detrec-
 tâstis certamen, & cessistis mihi certaminis-præmia.
 Iste verò *filius-Laertæ*, quem ego sæpe servavi pericli-
 tantem (*i. e. cum parum abesset quin*) concideretur a
 Phrygibus, voluit esse præstantior *me*, & magis-idoneus
 obtinendis armis. AGAM. Accusa igitur, ô generose,
 Thetidem; quæ, cum-opporteret tibi tradere hæredita-
 tem armorum, cum-esses cognatus *Achilli*, afferens
tamen eadem in medio posuit. AJAX. Minimè; sed
 Ulysssem, qui solus æmulatus est. AGAM. Venia, ô
 Ajax, *ei debetur*, si, cum esset homo, appetivit gloriam,
 rem dulcissimam, cujus gratiâ & nostrum unusquisque
 periclitari sustinet: quandoquidem etiam vicit te, &
 hoc apud iudices Trojanos. AJAX. Novi ego, quæ
 me condemnavit; sed non fas est dicere aliquid de
 Diis.

Diis. At non possum, ô Agamemnon, non odisse Ulyssesem, ne *quidem* si ipsa mihi Minerva hoc imperet.

DIALOGUS XXXI. Minois & Sostrati.

MIN. **I**mmittatur sanè Sostratus hícce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur & ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, & habitate insulas beatorum, pro iis-quæ iusta fecistis in vita. SOST. Audi, ô Minos, num tibi videbor iusta dicere. MIN. Audiàmne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui-sis malus, & tam multos occideris? SOST. Convictus-sum quidem; at vide, an iustè puniar. MIN. Et omnino, si iustum *est* meritum *cuique* rependere. SOST. Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. MIN. Dic, modò non prolixa, ut jam & alios judicemus. SOST. Quæcunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. MIN. A Parca proculdubio. SOST. Nónne igitur nos omnes, & qui videmur boni, & qui mali, agimus hæc illi subservientes (*scil. Parcæ?*) MIN. Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ agenda*. SOST. Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem vi-compulsus* (ut, cum carnifex, aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) obtemperans iudici, hic verò (*scil. satelles*) tyranno) *quemnam in re tali accusabis tu cædis?* MIN. Judicem proculdubio, aut tyrannum; quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum-sit *nil, nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) SOST. Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? MIN. Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. SOST. Vidèn' ergo, quàm injusta facias, puniens nos, qui fuimus ministri *tantum* eorum quæ

quæ Clotho imperavit ; & honorans hos, qui bona aliena *solummodo* ministrârunt ? Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis-quæ imperata fuere cum omni necessitate. MIN. O Sofrate, si accuratè examines, videas & alia plurima fieri non secundùm rationem. At tu capies fructum hunc & quæstione tua ; quoniam vidêris esse non solùm latro, sed & sophista quidam. — Solvito ipsum, ô Mercuri, & ne-amplius puniatur. — Vide verò, ne doceas alios etiam mortuos interrogare similia.

DIALOGUS XXXII. *Menippus, seu Necyomantia.*
Menippus & Philonides.

MEN. **S**ALVE, ô atrium, vestibulûmque domûs meæ.
Ut lubens te aspexi, progressus in lucem. —

PHIL. Nónne Menippus est hic, canis ille ? Nequaquam sanè alius, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitûs novitas. pileus, *scilicet*, & lyra, & leonis-exuviæ ? Accedendum tamen ad eum. — Salve, ô Menippe. Et unde nobis adventisti ? Non enim longo tempore apparuisti in urbe.

MEN. *Venio relicto manium specu, & tenebrarum portis, ubi orcus incolitur procul a Diis.*

PHIL. O Hercules ! Itâne Menippus mortuus latuit nos (*i. e. clam nos obiit*) & denuo revixit ? MEN. *Non ; sed orcus recepit me adhuc spirantem.*

PHIL. Quænam verò fuit tibi causa novæ hujus & incredibilis peregrinationis ? MEN. *Juventa, & plurima animi audacia me incitavit.*

Define, ô beate, tragicè loqui, &, descendens ab Iambis, dicito simpliciter quodammodo, quænam est vestis illa, & quid tibi opus fuit itinere inferno ? alioqui enim est illa via quædam nec jucunda neque grata. MEN. *Necessitas, ô dilecte, dimisit me ad domum Ditis, consulturum animam Tiresiæ Thebani.*

PHIL. Heus tu ! at num deliras ? aliter enim non ita metricè-decantares apud homines amicos. MEN. Ne mireris, ô amice ; nuper enim versatus cum Euripide & Homero,

nescio quomodo, impletus-sum carminibus, & metra veniunt spontanea mihi in os. — Sed dic mihi, Quomodo se habent res apud superos, & quid agunt in urbe ?

be? PHIL. Nil novi, sed qualia antehac, *nempe*, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium (*i. e. scelerantur*) obolos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) MEN. O miseri & infelices! non enim nōrunt qualia nuper rata-sunt apud inferos, & qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum, ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius *ab* inferis de iis-qui hīc *agunt*? MEN. Per Jovem, & multa. Sed non fas *est* ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ô Menippe, per Jovem, ne invid eas sermones homini amico. Dices enim apud *me* tacendi gnarum, & præterea apud etiam sacris-initiatum. MEN. Mandas quidem *mibi* durum mandatum, & non omnino tutum. Sed audendum tamen tui gratiâ — Decretum est itaque, “ Divites hōsce, & opulentos, & aurum “ inclusum, tanquam Danaen, custodientes ” —

2. PHIL. Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, *nempe*, quænam fuit tibi causa descensûs; quis verò itineris dux: tum *singula* ordine, & quæ vidisti, & quæ audisti apud eos. Veri-simile enim *est* te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum *est* tibi etiam *in* his. Quid enim quis faciat, cum cogat amicus? — Et primùm exponam tibi sententiam meam, & unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum & Hesiodum narrantes bella & seditiones, non solùm semideorum, sed & ipsoꝝ jam Deorum; præterea verò & adulteria eorum, & violentias, & rapinas, & supplicia, & patrum expulsionones, & sororum nuptias, *exinde* putabam hæc omnia pulchra esse, & non leviter erga eadem incitabar. Postquam verò cœpi inter viros censerī, hīc rursus audiebam leges jubentes poetis contraria, *scil.* neque mœchari, neque seditiones-movere, neque rapinas-exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem*) Neque enim putabam
Deos

Deos unquam adulteria-patrâsse, & seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris; neque legum-latores suadere his contraria nisi censerent *id* conducere.

3. Postquam itaque dubius-hærerem, visum-est mihi, *me* hósce adeuntem, qui philosophi vocantur, & *iis* meipsum in-manus-tradere, & orare eos ut uterentur me quomodocunque vellent, & ostenderent *mibi* simplicem quandam stabilémque vitæ viam. Hæc quidam itaque mente-agitans adibam eos. At latui meipsum, ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, & perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. *Nam* alius videlicet eorum hortabatur omnino voluptati-indulgere, & sequi hanc solam ex omnibus; hanc etenim esse fœlicitatem. Alius verò rursus continuo accinens celebres illos Hesiodi versus de virtute, & sudorem, & ascensum ad *montis*-verticem, *juadebat me* semper laborare, & ærumnosum-esse, & corpus subigere, sordentem, & squalentem, & omnibus morosum-me-præbentem, & convitiantem. Jubebat alius contemnere divitias, & putare possessionem earum indifferenterem. Alius verò rursus contra ostendebat & ipsas divitias esse BONUM *quid*. Quid verò opus-est *me* memorare etiam de mundo, qui quotidie audiebam ab *iis* *hujusmodi* voces, nempe, ideas, & incorporea, & atomos, & vacua, & talem quandam nominum contrariorum turbam? Et quod absurdissimum *erat* horum omnium difficilium *fuit hoc*, quòd illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, & persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, *de qua erat quæstio*, esse calidam, neque illi *asserenti eandem esse* frigidam; & hoc, cum planè scirem, quòd non aliquid unquam posset-esse calidum & frigidum eodem tempore. Plauè ergo passus-eram *quiddam* simile his-qui dormitant, modò quidem annuens, modo iterum renuens. Hoc *quod sum dicturus, est* adhuc multo absurdus illis *quæ jam dixi*. Observans enim, comperi ipsos hósce *philosophos* studiosè-exercentes maximè-contraria ipsorum

ipforum sermonibus. Vidi i aque eos-qui hortabantur spernere divitias mordicus ipsas tenentes, & de scœnore litigantes, & pro mercede docentes, & harum gratiâ omnia sustinentes: & illos-qui gloriam aspernabantur, omnia ejus gratiâ studiosè-agentes: & prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd & stultus essem, & ignarus adhuc veri oberrarem cum multis, & prudentibus, & magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis & successoribus. Audiveram enim ipsos & portas inferni aperire incantamentis, & cœremoniis quibusdam, & tutò deducere quem vellent, & inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrantem descensum ab horum quopiam, & ad Tiresiam Bœotium profectum discere ab eo, utpote vate & sapiente, quænam esset optima vita, & quam quis rectè sapiens eligeret. Et sanè, *super hoc*, exfiliens quantâ poteram celeritate contendì rectâ Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, & arte Magum, canum quidem capillos, & *quo-ad* venerandam admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, & supplicans, vix impetravi ab eo mihi viæ *ad inferos* dux-esse quâcunque vellet mercede. Vir autem, *me* recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem & viginti dies, manè deducens ad Euphratem orientem versùs solem, & recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, & minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis.*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, rediit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac. & mulsu, & Choaspis aqua; lectus autem sub-dio in herba. Postquam verò satis habuit præparati-per-diætam, ducens *me* circa mediam noctem ad fluvium Tigrem

Tigrem purgavitque me, & absterfit, & undique purificavit face, & squillâ, & aliis pluribus, simul & incantamentum illud submurmurans. Deinde incantans me totum, & circumiens, ne læderer a spectris, reducit *me* domum, ita ut eram retrogradientem : & habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hîsce, pileo, *nempe*, & exuviis leonis, & lyrâ insuper ; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssæum, aut Orpheum. PHIL. Quid ita, ô Menippe ? Non enim inteligo causam neque habitûs, neque nominum. MEN. hoc sanè manifestum *est*, & non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâisset me illis, facilè custodias Æaci decepturum, & nullo prohibente transiturum utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque luceſcēbat dies, & degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi & cymba, & sacrificia, & mulsum, & quot alia *erant*-usui ad cæremoniam. Impositis igitur omnibus paratis, tum & ipsi quidem *conscendimus mæſſi*, & *uberes lacrymas fundentes*. Et jam quidem aliquatenus vestituimus in fluvio. Deinde verò navigavimus in paludem, & lacum in quem Euphrates conditur. Trajecto verò & hoc, devenimus in desertam quandam, & sylvosam, & obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) & foveam effodimus, & oves jugulavimus, & sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, & vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonēsque simul omnes, & Pœnas, & Furias, & nocturnam Hecaten, & excessam Proserpinam, admiscens simul barbarica quædam, & ignota, & polysyllaba nomina. Statim itaque omnia illa *loca* concussasunt, & solum diffissum-est ex incantamento, & latratus Cerberi procul audiebatur, & res erat supra-modum-tristis & aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, & lacus, Pyriphlegethon, & Plutonis palatia. Descendentes
tamen

tamen unâ per hiatum invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, & furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *absuit quin* ne trajiceremur; nam navigium erat jam onustum, & ejulatu plenum. Navigabant verò omnes faucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon, ut vidit leonis exuvias, Herculem esse me ratus recepit, & lubens transvexit, & semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo confitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululùm pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam folium. Pœnæ autem, & Dæmones vindices, & Furix assistebant ei. Ex alterâ verò parte adducebantur multi quidam ordine, catenâ longâ vincti. Dicebantur autem esse mœchi, & lenones, & publicani, & adulatores, & delatores, & talis turba perturbantium omnia in vita. Seorsim verò divitesque & fœneratores accedebant, pallidi, & ventricosi, & podagrici, gravatus quisque eorum collari, & corvo talentorum-duorum. Nos igitur adstantes vidimusque transacta, & audivimus defendentes-*se*. Novi verò quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere & hoc dicere. MEN. Nôstin' alicubi umbras hâsce e corporibus factas ad solem? PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuerimus, & accusant *nos*, & contra-testantur, & redarguunt ea quæ facta sunt a nobis in vitâ: & videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, & nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro auctorum merito: & præcipuè perstringebat eos qui-inflati-erant propter & divitias, & imperia, ac tantùm non vel adorari expectantes;

pectantes; *idque fecit Minos*, detestans momentaneam eorum jaſtantiam, & superbiam; quódque non meminertint & ipſos eſſe mortales, & mortalia bona ſortitos. Illi verò, exuti ſplendidis illis omnibus (divitias dico, & genera, & imperia) ſtabant nudi, & vultu demiſſo, vitæ hujus ſœlicitatem tanquam ſomnium quoddam recenſentes: quare ego, hæc videns, ſupra-modum gaudebam; ac, ſi agnoſcerem eorum quempiam, accedens tacitè ſubmonebam *eum*, “ Qualis erat in vita, & quantum tunc turgeret, cum multi manè adſtarent veſtibulo “ expectantes egreſſum *ejus*, protrusque *interim*, & excluſi a famulis. At is, vix tandem illis exoriens purpureus, aut auratus, aut verſicolor quiſpiam, putabat *ſe* reddere alloquentes ſœlices, & beatos, ſi, pro- tendens pectus aut dextram, daret *iis alterutrum* of- culandum.” — Tum illi *hæc* audientes diſcruci- abantur.

7. Una verò cauſa judicata-fuit a Minoe etiam in gratiam. Cyrenæus quippe Ariſtippus (proſequuntur enim eum honore, & valet plurimùm apud inferos) interveniens liberavit a condemnatione Dionyſium Siculum, cum accuſatum a Dione de multis & nefariis *criminibus*, tum teſtimonio-convictum a Porticu, & pene alligatum Chimæræ, *liberavit, inquam, eum Ariſtippus*, aſſerens multis eum eruditis benignum fuiſſe in *ſuppeditanda* pecunia. Diſcedentes verò unà a tribunali pervenimus ad ſupplicii-locum. Ibi verò licuit, ô amice, & audire & videre multa & miſerabilia. Nam audiebatur ſimul & flagellorum ſonus, & aſſatorum in igne ejulatus, & tormenta, & collaria, & rotæ; & Chimera dilacera- bat, & Cerberus dilanians-vorabat; omneſque ſimul puniebantur, reges, ſervi, ſatrapæ, pauperes, divites, mendici; & poenitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant, & nuper mortuis: illi verò occultabant *ſeſe*, & a- vertebantur. Si verò aſpicerent *nos*, erat id quid- dam ſervile admodum & adulatorium; & hoc, cum- fuiſſent in vita, quàm putas, ſævi & ſaſtuoſi? — Dimi- dium quidem malorum remittebatur pauperibus, & in- terquieſcentes rurfus puniebantur.

8. Vid

8. Vidi equidem & fabulosa illa, Ixionem, & Sisyphum, & Tantalum Phrygem miserè *se* habentem ; & terrâ genitum Tityum : *ô* Hercules, quantum ! jacebat enim occupans *totius* agri spatium. Prætergressi verò & hos, irrumpimus in campum Acherusium ; ibique invenimus semideosque, & heroínas, & aliam mortuorum turbam, distributam in gentes & tribus ; hos quidem vetustos quosdam, & situ-obritos, &, ut ait Homerus, *EVANIDOS* ; alios verò juveniles, & firmos, ipsosque maximè *ex* Ægyptiis, vim propter condituræ. Erat fanè quiddam non facile admodum quemque *eorum* dignoscere ; sunt enim omnes prorsus sibi-mutuò similes, nudatis, *quippe*, ossibus : at eos, vel diu contemplantes, vix *tandem* agnoscebamus. Jacebant verò, alii super alios, obscuri, & indistincti, & nil jam retinentes eorum quæ apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-*loco* jacentibus, & similibus *sibi invicem* omnibus, & terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam *signo* discernerem Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, & titulis-carentia, & quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis-esse pompæ cuidam longæ : Fortuna vero choropræesse, & disponere singula, accommodans pompam-agentibus diversos varioique habitus. Fortuna etenim hunc recipiens regaliter instruxit tiarâque imponens, & satellites tradens, & caput *ejus* diademate coronans : alii verò induebat servi habitum : hunc verò ornabat, ut pulcher esset ; illum autem instruxit deformem & ridiculum : opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non finens *eos* ad finem pompam-usque-agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Cræsum assumere servi & mancipii habitum : Mæandrium verò, eò-usque inter servos procedentem, Polycratis tyranaide mutatâ-veste-induit, & aliquantisper *santum* sinebat *eum* uti habitu *regali*.

Postquam

Postquam verò pompæ tempus præterit, tum unusquisque vestitum reddens, & habitum cum *ipso* corpore exuens, fit qualis erat prius, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna aditans ornatum repetit, ægrè ferunt quidem, & indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* sæpe vidisse & tragicos hósce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant.*) Et idem *actor*, etiam si fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erechthei, paulò *tamen* post, a poeta iussus, servus prodit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, & deponens larvam, & descendens a cothurnis, obambulat pauper & humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Menœcei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathionius Theogitonis.— Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc & excelsa sepuchra, & columnas, & imagines, & inscriptiones, nihilne honoratiores sunt apud eos (*scil. inferos*) quàm umbræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto *loco*, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) *necesse-est* decumbere contentum, & ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges & satrapas mendicantes apud eos, & præ inopia aut saltamenta-vendentes, aut primas literas docentes, & a quolibet contumeliis-affectos, & in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspiciatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam

dam putres, *sive infirmos*, calceos mercede sanans (*i. e. sarcians.*) Licuit verò videre & alios multos in triviis mendicantes; Xerxes dico, & Darios, & Polycrates.

11. PHIL. Incongrua narras, & propemodum incredibilia, de regibus. Quid verò Socrates agebat, & Diogenes, & si quis *est* alius sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, & Ulysses, & Nestor, & si quis *est* alius loquax mortuus. Crura quidem adhuc inflata-erant ei, & tuebant ex haustu veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, & Midam Phrygem, & alios quosdam sumptuosos. Audiens verò ipsos plorantes, & veterem fortunam recensentes, ridetque, & delectatur, & jaceps plerumque supinus, cantat asperà admodum & immiti voce, suppressens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, & de fede-mutandâ dispiciant.

12. PHIL. Hæc quidem fatis *enarrâsti*.—Quodnam verò erat Decretum *illud*, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi *ab ejusdem* mentione. Commorante enim me apud illos, magistratus proponebant concionem de *rebus* publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram & ipse statim unus ex concionariis. Agitata-sunt igitur & alia *multa*: postremò verò illud de divitibus. Postquam enim iis multa & atrocia objecta-fuissent, violentia, *scil.* & jactantia, & superbia, & injustitia, tandem quidam ex demagogis assurgens hujusmodi legit Decretum.

D E C R E T U M.

“ QUANDOQUIDEM Divites in vita perpetrant
 “ multa & illicita, rapientes, & vim-inferentes,
 “ & omni modo pauperes despicientes: VISUM-EST
 “ Senatui Populòque *Inferno* corpora eorum, cum mor-
 “ tui-fuerint, puniri, quemadmodum & aliorum sce-
 “ lestorum;

“ lestorum ; animas verò remissas sursum in vitam di-
 “ mitti in asinos, donec transegerint quinque & vi-
 “ ginti myriadas annorum in tali *statu*, asini renati ex
 “ asinis, & onera-ferentes, & agitati a pauperibus.
 “ At, reliquo deinde *tempore*, licere illis mori.” —
 “ Dixit sententiam *hanc* Calvarius *filius* Aridelli, pa-
 “ triâ-Macinensis, & tribu Exsanguanâ.” — Decreto hoc
 lecto, magistratus quidem suffragiis-confirmabant, plebs
 verò manus protendebat, & fremuit Proserpina, & latra-
 vit Cerberus. Sic enim quæ *decreta ibi* leguntur per-
 fecta fiunt, & rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata-*
fuere. Ego verò aggressus Tiresiam, cujus *rei* gratiâ
 veneram, & narrans *ei* omnia *mibi* *difficilia*, supplica-
 bam *eum*, ut diceret mihi, qualem putabat optimam vi-
 tam. Ille verò ridens (est autem vetulus quispiam cæ-
 cus, pallidusque, gracilique voce) “ O fili, inquit,
 “ novi quidem causam perplexitatis tuæ, quòd pro-
 “ fecta-fit a sapientibus illis, non eadem inter-se sen-
 “ tientibus. Sed non fas *est* respondere tibi ; inter-
 “ dictum enim est a Rhadamantho. Nequaquam
 “ (aiebam) ô patercule, sed dicito, & ne negligas me
 “ oberrantem in vita, teipso cæciorem.” Ille verò,
 abducens me, & abstrahens procul *ab* aliis, & leniter
 inclinans ad aurem, inquit, “ *Vita idiotarum*, sive pri-
 “ vatorum, *est* *optima* & *prudentissima*. Quare de-
 “ sistens a dementia tractandi-sublimia, & speculandi
 “ fines & principia, respuensque vafros hosce syllogis-
 “ mos, & ducens talia *omnia* nugas, hoc solum vena-
 “ beris e tota *re*, nempe, *Quomodo, rectè dispositis præ-*
 “ *sentibus, percurras vitam ridens plerumque, & de*
 “ *re nullâ sollicitus.*” Sic locutus prorupit iterum in
 pratum asphodelo-constitum.

14. Ego verò (serum enim jam erat) “ Agè (inquam)
 “ ô Mithrobarzane, quid cunctamur, & non abimus
 “ rursus in vitam ?” Ille verò ad hæc, “ Confide (in-
 “ quit) ô Menippe ; ostendam enim tibi brevem & fa-
 “ cilem viam.” At abducens me in regionem quandam
 reliquâ obscuriorem, & procul manu ostendens sub-
 obscurum & tenue quoddam lumen quasi per rimam in-
 fluens, “ Illud (inquit) est Trophonii templum, et
 “ illinc

" illinc descendunt Bœotii. Hâc igitur ascendito, & " statim eris in Græcia." Ego verò gavissus ejus dictis, & Magum amplexus, agrè admodum per fauces sursum repens, nescio quomodo, in Lebadia sum.

DIALOGUS XXXIII. Charon, sive Speculantes.

MERC. QUID rides, ô Charon, aut, cur, relicto navigio, huc ascendisti in hanc nostram lucem, nequaquam assuetus rebus mortalium intervenire?

CHAR. Cupiebam, ô Mercuri, videre qualia sunt in vita, & quid faciunt homines in eadem, aut quibus privati plorent omnes, qui descenderunt ad nos: nemo enim eorum trajecit sine lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petissem a Dite, & ipsam me esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse in te: bene enim novi, quòd unà circumiens me, peregrinum duces, & ostendes singula, ut qui nôris omnia. MER. Non otium est mihi, ô portitor: ab eo enim Jovi supero administraturus aliquid rerum humanarum. Est verò ille ad iram præceps, & vereor ne, caligini tradens, sinat me morantem esse totum (i. e. in totum) vestrum; aut pede corripuens & me, ut nuper Vulcano fecit, dejiciat a limine cœlesti, ita ut superis risum præbeam, & ipse claudicans pocillatorem agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, & sodalis, & negotiorum collega? Et sanè, ô Maiae filii, deceret te meminisse istorum, nempe, quòd nunquam jusserim te aut exhaustire sentinam, aut remigem esse: sed tu, humeros habens adeò validos, stertis portectus in foro; aut, si offenderis garrulum quem mortuum, confabularis cum illo per totum trajetum: ego verò senex, remum-utrumque trahens, solus remigo. Sed, per patrem tuum, ô charissime Mercuriole, ne me deseras: exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cœcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi & ego contra hallucinor ad lucem. At, ô Cyllenie, concede illud mihi, behesti in-perpetuum memori-futuro. MER. Erit hæc res

causa mihi plagarum. Video itaque jam-nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ò portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* & ipsum te peragere munia mortis, longo tempore mortuos non traducen-tem, & Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, *scilicet* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ò Mercuri, optimum-factu. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summ quidem, ò Charon, opus-esset nobis excelfo quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cœlum ascendere, non laborarem; accuratè enim omnia despectares e specula. Quum verò non fas est te semper versantem cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ò Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, & fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu* potiora. Similiter verò facite *nunc* & tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus est lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Rectè dicis; ipse enim videro quid sit faciendum, & sufficientem invenero speculam. Num igitur idoneus est Caucasus, an Parnassus, cum sit altior, an utroque editior Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis consilii: necesse est autem te etiam quodammodo simul-laborare & obsequi. CHAR. Impera; obsequar enim in omnibus quotquot sunt mihi possibilia.

3. Ho-

3. Homerus poeta dicit Alcæi filios, duos & ipsos, puerisque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo super-imponere, & Pelion dein ipsi Onæ, putantes se habituros idoneam hanc scalam, & in cœlum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare ve ò non & ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios super a ios, ut ab altiore *specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ò Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ò Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non injuriâ tibi *ita videtur*; rudis enim es, ò Charon, & minimè rebus poeticis versatus. Nobilis verò Homerus statim nobis cœlum scansile reddidit ex versibus duobus, eo-modo congestis facile montibus. Et miror quòd hæc tibi videantur prodigiosa esse, nempe cum nôris Atlantem, qui, unus cum-sit, fert cœlum ipsum sustinens nos omnes. Forsan autem audisti & de fratre meo Hercule, ut olim supponens seipsum oneri successerit illi ipsi Atlanti, & paulisper levârit *eum* pondere. CHAR. Audi vi & hæc. Tu verò, ò Mercuri, & poetæ videritis, an sint vera. MER. Verissima, ò Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, & architectus Homerus: *at super Ossam posuere Pelion sylvestrum*.—Vidésne, quàm faciliè simul & poeticè effecerimus? Agè igitur, conscensâ *hæc mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ I sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia & Lydia; ab occidente verò non amplius Italiâ & Siciliâ; porrò a septentrione ea *læta* solummodo *quæ sunt* juxta has *proximas partes* Istri; indeque (*scil. a meridie*) Creta *duntaxat* non conspicuè admodum. Transmovenda *est* nobis, ut videtur, & Oeta, ò, rator; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solum ne reddamus opus *hoc* grac-

cilius, sursum-producentes ultra fidem; & dein, deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-fis-animo; omnia enim *tutò se* habebunt: transpone Oetam, advolvatur & Parnassus. En! iterum conscendam. Bene habet; video omnia, Ascendito jam & tu. CHAR. Porrige manum, ô Mercuri; nam ascendere-facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, & tutum esse, & spectandi-studiosum. Sed prehende dextram meam; & cave ne pedem-ponas in lubrico. Euge! ascendisti & tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspectans speculari omnia.

4. Video terram plurimam, & lacum quendam magnum circumfluentem, & montes, & fluvios Cocyto & Pyriphlegethonte majores; & homines omnino parvos, & quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstīm quān nil effectum sit nobis? Sed frustra transmovimus Parnassum *cum* ipsa Castalia, Oetamque, & alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuū e sublimi. Volebam autem videre non solum urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, & quæ faciunt, & quæ dicunt; sicut eum primū occurrens vidisti me ridentem, & interrogabas me, quid viderem. Audistā enim *ridiculā* quādam *re*, delectabar supra modum. MER. Quid verò erat hoc? CHAR. Ad cenam, opinor, *quispiam* vocatus ab amico quodam, "*Maxime, inquit, veniam in crastinum diem;*" & inter *hæc* verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò & nunc descendendum, ut melius videam & audeam. MER. Quietus esto; medebor enim ego tibi & huic *rei*, & brevi *te* reddam perspicacissimum, sumpto ad hoc *etiam* ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis,*

oculis, quæ prius inerat, ut bene dignoscas sive Deum sive hominem. CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Cæcus erat Lynceus ille, quâ collatus ad me: quare tu, quod superest, prædoceto me, & respondeto interroganti. Sed vîn' tu, ut ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem carminum Homeri? MER. Et unde possis tu scire aliquid illius, cum sis nauta semper, & remex? CHAR. Vidên'? Opprobrium est hoc in artem meam: ego verò, cum illum jâm mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*)

“ Quomodo Neptunus coegit nubes, & excitavit procellas omnes, & turbavit pontum, injiciens tridentem, tanquam torynam quandam, & commiscens mare multis aliis modis ;” cum, inquam, cœpit hæc canere, tum e versibus (*i. e. vi. versuum ejus*) tempestas & caligo subito incumbens prope-modum subvertit nobis navem. Quo-tempore, & ille (*scil. Homerus*) nauseabundus evomuit plurima carmina in ipsam Scyllam & Charybdem, & Cyclopem, (*vel potius unâ cum ipsa Scylla, &c.*) MER. Non difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, Quisnam est ille crassissimus vir, strenuusque, ampliusque supereminens homines capite & humeris latis? MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quod taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justius laudarent me, qui paulo post corripuens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plaususque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabimur? Anne eum expectare se etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigarit,

vigârit, non diutiùs valens tollere *vel* culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambyfis, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, & expugnavit Babylonem; & nunc videtur expeditionem-parare in Lydiam, ut, capte Cræso, imperet universis. CHAR. Ubinam verò est & Cræsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes *sunt* illæ. Et vidên' jam Cræsum ipsum sedentem in solio aureo, cum Solone Atheniensi differentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè —

CROES. "O hospes Atheniensis (vidisti enim divitias meas, & thesauros, & quantum est nobis auri non-impres-
" impressi, & cæteram magnificentiam) dic mihi quem-
" nam omnium hominum putas esse *foeliciſſimum*?"

CHAR. Quid tandem dicet Solon? MER. Bono sis-animo: indignum nil, ô Charon. SOL. "O Cræse,
" pauci quidem *foelices sunt*. Ego verò puto Cleobin-
" & Bitona, sacerdotis filios, fuisse *foeliciſſimos omnium*
" quas novi."

CHAR. *Filios, nempe*, illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeun-tes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum *locum* *foelici-*
" *tatis*. Quis verò fuerit secundus? SOL. Tellus ille
" Atheniensis; qui & bene vixit, & mortuus est pro
" patria. CROES. Ego verò, impune, nōne tibi
" videor esse *foelix*? SOL. Nondum novi, ô Cræse,
" nisi perveneris ad finem vitæ; mors enim, & *foelici-*
" *citer* vixisse usque ad finem, *sunt* certum indicium ta-
" *lium rerum*?" CHAR. Optimè ô Solon! quòd non oblitus-sis nostri, sed dignaris cymbam ipsam exa-
men esse talium

6. Sed quosnam illos emittit Cræsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est* autem vir egregiè vatibus-deditus. CHAR. Splendidum istud, nimirum, quod reſulget subpallidum cum rubore est aurum; nunc enim primum vidi,

con-

continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, & cujus gratiâ *tantopere* pugnatur. CHAR. Atqui non video, quid boni infit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, & infidiæ, & latrocinia, & perjuria, & cædes, & vincula, & longinquâ navigatio, & mercaturæ, & servitutes. CHAR. Propter hoc, ô Mercuri, quod non multum differt ab ære! Novi enim æs, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. At tamen & hoc e terra *provenit*, sicut plumbum, & alia. CHAR. Narras obstinatum quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Cræsum, & barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. “ Dic mihi, ô Cræse, num putas Pythium
 “ quid indigere lateribus hîsce? CROES. *Ita*, per Jo-
 “ vem: nullum enim est ei Delphis tale donarium.
 “ SOL. Arbitraris igitur *te* Deum beatum reddere, si
 “ inter alia possideat & lateres aureos. CROES.
 “ Quidni? SOL. Narras mihi, ô Cræse, multam in
 “ coelo paupertatem, si opportuerit eos, *nempe*, Deos,
 “ mittere-qui-advehant aurum ex Lydia, si *quando* de-
 “ siderent. CROES. Ubinam enim nascitur tantum
 “ auri, quantum apud nos? SOL. Dic mihi, num
 “ ferrum in Lydia nascitur? CROES. Non prorsus
 “ aliquid. SOL. Estis igitur indigi potioris *metalli*.
 “ CROES. Quomodò *est* ferrum melius auro? SOL.
 “ Discas, si, nil ægrè-ferens, responderis. CROES. In-
 “ terroga, ô Solon. SOL. Utrum meliores *sunt* qui
 “ servant aliquos, an qui ab iisdem servantur CROES.
 “ Qui servant proculdubio. SOL. Num igitur, si
 “ Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu
 “ exercitui gladios aureos, an *fuerit* ferrum tunc neces-
 “ sarium? CROES. Ferrum haud-dubiè. SOL.
 “ Et, nisi hoc comparaveris, aurum iverit ad Persas
 “ captivum. CROES. Bona verba, ô homo! SOL.
 “ Ne

“ Ne sanè sic fiant hæc, *precor*. Vidêris ergo confiteri
 “ ferrum *esse* præstantius. CROES. Jubésne ergo me
 “ consecrare Deo lateres ferreos ; aurum verò retro
 “ rursus revocare ? SOL. Neque indigebit ille ferro :
 “ sed, five æs dicaveris, five aurum, consecraveris qui-
 “ dem *id* possessionem aliquando, & prædam aliis,
 “ *scil.* Phocensibus, aut Bœotiis, aut Delphis ipsis, aut
 “ latroni cuiquam tyranno : Deo verò parva est cura
 “ aurificum vestrorum. CROES. Oppugnas tu semper
 “ divitias meas, & invides.” MER. Non fert, ô
 Charon, Lydus iste libertatem *Solonis*, & verborum ve-
 ritatem ; sed pauper homo non trepidans, & liberè di-
 cens quod videtur, apparet ei res *prorsus* nova. Re-
 miniscetur verò Solonis paulò post, quum oportebit
 ipsum captum sursum-agi a Cyro in rogam : nuper
 enim audiui Clotho perlegentem quæ cuique desti-
 nata-sunt. In quibus scripta fuere & hæc, “ Cræsum
 “ quidem a Cyro capiendum, Cyrum verò ipsum mori-
 “ turum e Messagetide illa.” Vidésne Seythicam
 illam, in equo albo equitantem ? CHAR. *Video*, per
 Jovem. MER. Tomyris est illa ; & hæc, abscisso Cyri
 capite, injiciet *idem* in utrem sanguine plenum. Vidésne
 verò & filium ejus, *scil.* Cyri. juvenem ? Cambyfes est
 ille. Regnabit hic post patrem, atque inceptis-frustra-
 tus mille-modis & in Libya, & Æthiopia, tandem in-
 faniâ correptus, quòd occiderit Apim, morietur. CHAR.
 O res multo risu dignas ! At quis nunc eos *vel* aspicere
 sustineat, alios adeò despicientes ? Aut quis crederet
 quòd, paulò post, hic quidem captivus erit ; ille verò
 caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ sub-
 strictus, ille diademate *indutus*, cui coquus, pisce dissecto,
 tradit annulum, *in insula circumflua*, gloriatur verò
esse rex quipiam ? MER. Bellè parodiam-struis, ô
 Charon : sed Polycratem vides, Samiorum tyrannum,
 qui putat *se* esse fœlicem. Sed & hic ipse, proditus
 Oretæ satrapæ a Mæandrio famulo *illo* assistente, palo-
 insignetur miser, excidens fœlicitate in temporis puncto.
 Audiui enim & hæc a Clotho. CHAR. Euge, ô
 Clotho ! Fortiter, ô optima, abscinde & ipsos & capita,
 & palis-insigito *eos*, ut cognoscant tandem *se* esse ho-
 mines.

mines: In tantum verò tollantur, ut-pote ex altiori-*statu* gravius casuri. Ego verò tunc ridebo, cum agno-vero quemque eorum nudum in navigio *meo*, ferentes neque vestem-purpuream, neque tiaram, neque folium aureum.

9. Et horum quidem *res* ita *se* habebunt.— Vidē^r autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerantes, alios litigantes, alios terram-colentes, alios foenerantes, alios mendicantes & CHAR. Video variam quandam turbam, & vitam tu- multu plenam, & urbes eorum apum examinibus similes, in quibus quisque quidem proprium quendam habet a- culeum, & vicinam pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto,— quinam sunt & MER. Spes, ô Charon, & timores, & amentiae, & vo- luptates, & avaritiae, & irae, & odia, & similia. *Ex his* verò inscitia infra quidem commixta est iis; &, per Jo- vem, odium etiam simul-degit *cum* illis, & ira, & zelo- typia, & imperitia, & perplexitas, & avaritia. Timor verò, & spes supra *res* volitantes, ille quidem incidens terreat aliquando, & trepidare facit; hæc verò, *nempe*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passor* quod vides Tantalum etiam apud- inferos ex aqua patientem. Si verò oculos intenderis, aspicias Parcas etiam in alto fufum cuique adpentes, unda contigit omnes suspendi e filis tenuibus. Vidēsne quass quædam araneorum-fila descendunt in unumquemque a- fufis. CHAR. Video tenue prorsus filum innexum ut- plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; & hunc quidem hære- dem-fieri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Vidē^r igitur omnes suspensos a tenui *filo*? Et hic qui- dem, substractus in-altum, sublimis est, & paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululàm sublatus a terra, etiamsi cadat, jacebit sine strepitu, ruinâ *ejus* vix a-vicinis auditâ. CHAR. Hæc, ô Mer- curi, *sunt* prorsus-ridicula.

10. MER. Non equidem potes, ò Charon pro dignitate (*i. e. ut merentur*) dicere, quam sint ridicula; & præcipuè vehementia eorum (*i. e. bonum*) studia, & quòd ipsi in media spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuncii ejus ministrique permulti, epiali, & febres, & tabes, & peripneumonia, & gladii, & latrocinia, & cicutæ, & judices, & tyranni: & nil omnino horum subit eos (*i. e. eorum mentes*) dum bene-agunt (*i. e. prosperi sunt*). Cum verò dejecti fuerint, tum illud iis in ore frequens est, Obe, &, Væ, væ, & Hei mihi! Si verò statim ab initio considerarent, quòd & ipsi sunt mortales, & quòd in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) & prudentius viverent, & mortui minùs angèrentur: nunc verò sperantes in æternum uti præsentibus, cum minister superveniens vocet & abducatur eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia nunquam expectarant se abreptos fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, arbitraris, non faceret ille, potius quam domum ædificaret, qui studiosè domum extruit, & operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam testò, decessurum, relictâ hæredi ejusdem fruitione, cum ipse miser ne vel cœnârit in ea? Et porro ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, & convivio excipit amicos propter hoc, & imponit puero patris nomen, si hic, inquam, sciret, quòd puer septem-annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa falsi hujus gaudii est, quòd spectat quidem illum alium in filio fortunatum, nempe, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium ad rogum, neque novit a quali filo suspensus erat ipsi. Vidēsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde verò, prius quam iis fruantur, avocatos ab incurrentibus nunciis & ministris illis, quos nominavi? CHAR. Video hæc omnia; & reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse foelicissimi, extra instabilitatem, & ut dicis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, *scil.* timores, & tumultus, & odia, & insidias, & iras, & adulationes; omnes enim *reges* versantur cum his. Omitto luctus, & morbos, & affectus, planè dominantia ipsis ex æquo cum cæteris hominibus, quoniam quidem tempus recensendi mala horum (*scil. regum*) esset idem ac tempus considerandi qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam homines mihi visi sunt esse similes, totaque eorum vita. Jámne unquam vidisti bullas in aqua exsurgentes sub impetuosè-defiliante aliqua scatebra? Illos dico inflatos-tumores, e quibus spuma cogitur. Quædam igitur ex-iis bullis parvæ sunt, & statim ruptæ evanuerunt; aliæ verò diutius durant, & accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. At deinde quidem, & illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores sunt, illi verò minores; & hi quidem habent momentaneam & fluxam inflationem; illi verò, simulac constituti sunt, esse-desiêrunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimulâsti tu homines nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant; & ut æmulentur inter se, contententes de imperiis, & honoribus, & possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum tantum obolum. Visne igitur, quoniam sumus in hoc excelso-loco, ut vociferatus quàm maximè possum adhorter eos, “abstinere quidem a vanis laboribus, “vivere autem, semper habentes mortem ante oculos,” dicens. O vani, quid solliciti-estis de his rebus? Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hîc splendida sunt sempiternum est; neque quisquam mortuus potuerit-auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, & agrum, & aurum, semper esse aliorum, & dominos mu-

mare — Si inclamarem hæc & similia ipsis ex loco unde audiri possim, nōne putas vitam magnopere adjutam fore, & *homines* futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia & error disposerint eos; adeò ut aures jam possint ipsis aperiri ne vel torebro, obturârunt eas tam multâ cerâ, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, & quales sint judicârunt. CHAR. Ergo inclamare velim *vel* illis. MER. Supervacaneum *est* dicere iis hæc quæ sciunt. Vidēsne ut absistentes a vulgo derident ea quæ sunt, & nequaquam iis delectantur, sed apparent *vel* jam meditantes fugam a vita ad vos? Quippe odio habentur *ab hominibus*, quòd redarguant eorum imperitiam. CHAR. Euge, ô generosi! — At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi. — Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (& id mihi cum ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre corporum repositoria, ubi defodiunt *eadem*. MER. Vocant talia, ô Charon, monumenta, & tumulos, & sepulchra. Sed vidē' aggeres illos ante urbes, & columnas, & pyramidas? Illa omnia sunt cadaverum receptacula & corporum-reconditoria. CHAR. Quid ergo illi coronant saxa, & unguento inungunt? Alii verò, constructo rogo ante tumulos, & effossâ foveâ quâdam, adolētque sumptuosas illas cœnas, & infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc *sunt* ad eos qui in orco *sunt*. Credunt verò umbras remissas ab inferis cœnare quidem, ut eunque iis possibile *est*, circumvolitantes nidorem & fumum; bibere verò mulsum e fovea. CHAR. Illōsne adhuc bibere, aut edere, quorum calvarie *sunt* aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nōsti itaque *tu*, an semel subterranei facti possint ampliùs redire. Quin & *ego*, ô Mercuri, pater

rer prorsus-ridicula, non paucis negotiis occupatus, si oporteret *me* non solum deducere eos, sed etiam reducere rursus, postquam-biberint. O stulti *præ-amentia*! nescientes quantis terminis res mortuorum & vivorum discretæ sunt, & quales sunt *res* apud nos; & quòd, *Et tumulo-carens vir, quique fortitus est tumultum, pariter mortuus est. Irus verò, imperatorque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomæ est æqualis Therfitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique, aridique, per asphodelo-confisum pratum.* MER. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Vidēsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus est Ajax in *littore Rhæteo.* CHAR. Non magna, ô Mercuri, *sunt monumenta.*

14. Ostende jam mihi urbes illas insignes, de quibus infra audimus, *nempe, Ninum Sardanapali, & Babylonem, & Mycenæ, & Cleonæ, & Ilium ipsum.* Memini enim quòd-trajeci illinc plurimos, adeò-ut *per* decem totos annos ne navim-subdlexerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam everfa-est, & nullum ejus vestigium adhuc reliquum *manet*; nec dicere-possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene-turrita, illa *circumdata* magno *mœnium*-ambitu; & ipsa non multò post exquirenda, ut *jam* Ninus. Pudet verò me monstrare tibi Mycenæ, & Cleonæ, & præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant *hæ urbes*: nunc verò interierunt & ipsæ. Moriuntur enim, ô portitor, & urbes quemadmodum homines; &, quod *est* incredibilius, tota etiam flumina. Ergo Inachi ne-vel monumentum adhuc restat in Argo. CHAR. Vah, *quæ*-laudes, Homere, & *quæ*-nomina! *Aliam Sacrum, & latas-vias habens, & pulchrè-fructuæ Cleonæ.*

15. Sed, inter sermones *nostros*, quinam sunt illi bellantes, aut cujus *rei* gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, & Lacedæmonios, & Othryadem imperatorem illum semimortuum inscribentem
tro

trophæum sanguine suo. CHAR. Quâ verò de re bellum est iis, ô Mercuri. MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revelantes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, & rursus bene disponentes montes *hósce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, & ipse mortuos deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci enim quodammodo per te *in-bac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ! nulla verò *habetur* Charontis ratio.

D I A-

DIALOGORUM
LUCIANI
SAMOSATENSIS.

LIBER II.

DIALOGUS I. *De Somnio : seu, Vita Luciani.*

NUPER quidem desieram in ludos ire, cum-esset ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, & labore multo, & tempore longo, & sumptu non exiguo, & fortunâ splendidâ ; nostras autem *res* & tenues esse, & postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hîsce (*ut vocantur*) primùm quidem *me-ipsam* statim habiturum sufficientia *alimenta* ab arte, & non-diutius fore domi-pastum, cum-esset tam-ætate-provectus : non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur ; *nempe*, quænam *esset* optima ars, & facillima ad-discendum, & viro libero digna, & promptum habens apparatus-sumptum, & sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, & lapidum expolitor inter maximè celebres) “ Non fas (inquit) aliam artem prævalere, te
“ præsentem ; sed abducito hunc (commonstrans me)
“ & assumptum doceto esse bonum lapidum opificem,

“ & concinnatorem, & statuarium : potest enim vel
 “ hoc, feliciter *se*-habens, ut nōsti, *a* natura.” Con-
 jiciebat verò *id e* ludicris *a me confectis* e cera ; cum
 enim dimissus-esset a praeceptoribus, ceram abradens
 effingebam aut boves, aut equos, aut, per Jovem, &
 homines ; *idque* consimiliter *satis*, ut patri videbar ;
 propter quæ accipiebam quidem plagas a praeceptoribus.
 Tunc verò etiam hæc laudi erant in indolem
meam ; & concipiebant *omnes* bonam de me spem, ut-
 pote *qui* artem brevè discere-futurus essem, ex illâ fin-
 gendi-facultate. Videbatur igitur simul dies idoneus
 arti auspicandæ, & ego traditus-eram avunculo, non
 admodum, per Jovem, *ea*-re gravatus : sed videbatur
 mihi *ars illa* habere & lufum quendam non injucundum,
 & ostentandi occasionem apud æquales *meos*, si conspi-
 cerer & Deos sculperere, & parvas quasdam imagines
 fabricare, cum mihi, tum illis quibus mallet. Et tunc
 primum illud, ac incipientibus usitatum, contigit.
 Avunculus enim, dato mihi cælo quopiam, jussit me
 leniter attingere tabulam in medio jacentem, addens
 tritum illud, *Initium* bonum est *dimidium* *omnis* operis.
 Durius verò impingente *me* præ imperitiâ, tabula qui-
 dem est-fracta. Ille verò ægre-ferens, & arripiens
 scuticam quandam prope jacentem, iniciavit me non
 mansuetè, neque hortativo-more, adeo ut lachrymæ
 essent mihi artis procemium. Aufugiens igitur isthinc
 domum abeo, ululans continuò, & oppletus oculos la-
 chrymis : & commemorò scuticam, & ostendebam vi-
 bices, & accusabam nimiam quandam *avunculi* crudeli-
 tatem, addens quòd fecerat hæc præ invidia, ne ipsum
 arte superarem. Matre verò indignatâ, & multum
 fratri convitiatâ, postquam nox supervenit, dormiebam
 lachrymabundus adhuc, & totam noctem cogitabundus.
 At huc usque narrata *sunt* quidem ridicula & puerilia :
 audietis verò, ô viri, post hæc non ampliùs contem-
 nenda, sed quæ poscunt auditores vel prorsus auscul-
 tandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus*
Somnus venit ad me in quiete, benignam per noctem,
 manifestus ita ut nil veritati deesset. Adhuc itaque,
 vel tantum post tempus, habitusque conspectorum
 restant mihi in oculis, & vox auditorum insonans

est (i. e. insonat auribus meis) erant omnia adeò manifesta. —

2. Duæ mulieres manibus prehendentes trahebant me, utraque ad seipsam, violenter admodum, & strenuè. Parum itaque *absuit quin* discernerent me contententes inter se : nam altera quidem jam superabat, & habuit propemodum me totum ; jam verò rursus habebam ab altera. Clamabant verò ambæ in se invicem ; hæc quidem, quasi *illa* vellet possidere me, suus utpote-qui-esset ; at illa, quasi *hec* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, & virilis, & comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet : at altera perquam facie-venusta, & habitu decora, & vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallet me-adjungere.

3. Dura verò & virilis illa *sic* prior locuta est. —
 “ Ego, chare fili, ars sum statuaria, quam heri discere
 “ coepisti, & domestica tibi, & a-familia *tua* cognata.
 “ Nam & avus tuus (addens nomen avi-materni) mar-
 “ morarius fuit, & avunculi *tui* ambo, magnoperèque
 “ claruerunt per me. Si verò velis abstinere a nugis
 “ & tricis hujus (alteram indicans) sequi verò & coha-
 “ bitare mecum ; primùm quidem fortiter alère, &
 “ habebis humeros validos ; eris verò alienus ab omni
 “ invidia, & nunquam abibis in terram-externam, re-
 “ lictâ patriâ, & familiaribus ; neque laudabunt te
 “ omnes propter verba. Ne verò averferis corporis
 “ *hujusce* frugalitatem, neque vestimenti sordes. Nam
 “ & Phidias ille, progressus ab hujusmodi *initis*, spec-
 “ tandum-exhibuit Jovem, & Polycletus Junonem fa-
 “ bricavit, & Myron laudatus est, & Praxiteles in
 “ admiratione fuit. Hi igitur cum Diis adorantur.
 “ Si verò ex his unus factus-fueris, quomodo quidem
 “ non fies & ipse celebris apud omnes homines ? Ex-
 “ hibebis verò patrem *tuum* æmulandum, reddes au-
 “ tem & patriam spectabilem.” — Talia, atque his
 etiam plura, dixit Ars illa (*nempe, statuariæ artis*
Dea) hæsitans, & barbarè-pronuncians omnia, studiosè
 verò admodum connectens *verba*, & contendens mihi

persuadere. Sed non-ulterius memini ; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera in-hunc-ferme-modum.—“ Ego verò, ô fili, Doctrina sum ;
 “ consueta jam, & nota tibi, tametsi nondum me ad
 “ finem expertus-sis. Quanta itaque bona quæstiveris
 “ marmorarius factus, hæc quidem jam-dixit. Nihil
 “ enim eris quod non operarius fuerit (*i. e. nil nisi ope-*
 “ *rarius eris*) corpore laborans, & in hoc ponens totam
 “ vitæ spem : obscurus quidem ipse, parvum & abjec-
 “ tum *lucellum* accipiens, sententiâ humilis, reditu ve-
 “ rò tenuis : neque *eris* amicis in-foro-auxiliaris, nec
 “ inimicis formidabilis, nec civibus æmulandus ; sed
 “ unum illud, *nempe*, opifex, & e promiscua plebe
 “ unus ; semper formidans eminentem *quemque*, & co-
 “ lens dicere valentem, leporis vitam vivens, & præda
 “ *ipse* potentioris. Si verò factus-fueris etiam Phidias,
 “ aut Polycletus, & elaborâris mirabilia multa, omnes
 “ quidem laudabunt artem, non erit verò *aliquis ex*
 “ videntibus, si mentem habeat, qui optârît fieri tibi
 “ similis. Qualisqualis enim fueris, censebere mecha-
 “ nicus *tantum*, & opifex, & manibus-victum-quæritans.
 “ Si verò mihi obsequaris, primùm quidem ostendam
 “ tibi opera multorum virorum antiquorum, enarrans
 “ & gesta mirabilia, & sermones eorundem, reddénsque
 “ *te* (ut *ita* dicam) omnium peritum : & exornabo ani-
 “ mum, quod est *in-te* præcipuum, multis bonisque
 “ ornamentis, *nempe*, modestiâ, justitiâ, pietate, man-
 “ fuetudine, æquitate, prudentiâ, fortitudine, pulchro-
 “ rum amore, appetitu erga honestissima. Hæc enim
 “ sunt re vcrâ purus animi ornatus. Nil verò aut an-
 “ tiquum aut nunc agendum latebit te : sed & mecum
 “ providebis quæ opus-sunt ; &, in-summa, brevî do-
 “ cebo te omnia & quotquot divina sunt, & quot hu-
 “ mana. Et qui nunc pauper *es*, filius alicujus (*i. e.*
 “ *nescio cujus*) qui statuisti aliquid de arte adeò illibe-
 “ rali, eris paulò post æmulandus, & invidendus om-
 “ nibus, *utpote* honestatus, & laudatus, & propter op-
 “ tima æstimatus, & conspectus a præcellentibus genere
 “ & divitiis ; indutus quidem hujusmodi veste (osten-
 “ dens suam, gerebat autem prorsas splendidam) ma-
 “ gistratu

“ gistratu verò, & primo loco honestatus. Et, si ali-
 “ cubi peregrineris, nec ignotus eris, neque obscurus
 “ in terra aliena; talia (*i. e. illustria adeò*) tibi ad-
 “ dam insignia; *ita*-ut unusquisque aspicientium,
 “ proximum tangens, monstrârit te digito, dicens, *Hic*
 “ *ille est*. Si verò fuerit aliquid studio dignum, & oc-
 “ cupaverit amicos *tuos*, aut totam etiam civitatem,
 “ omnes convertent-oculos in te. Et, sicubi fortè di-
 “ cas quid, auscultabunt plurimi inhiantes, admirantes,
 “ & foelicem-prædicantes te *propter*-vim sermonum, &
 “ patrem *tuum propter* fortunam. Quod verò dicunt,
 “ *scil.* “ quòd quidam fiunt immortales ex homini-
 “ bus,” id tibi adjiciam. Si etenim decesseris ipse e
 “ vita, nunquam defines adesse eruditis, & versari cum
 “ optimis. Vidésne Demosthenem illum, cujus filium,
 “ & quantum ego reddidi? Vidésne Æschinem, qui
 “ filius fuit tympanistriæ? At tamen Philippus colebat
 “ eum per me (*i. e. meâ operâ.*) Socrates verò, & ipse
 “ educatus sub statuaria hâc, quamprimum intellexit
 “ meliora, & ab ea aufugiens transiit ad me, audîn’ ut
 “ ab omnibus decantetur? Rejiciens verò tantos illos,
 “ talésque viros, & gesta splendida, & orationes graves,
 “ & habitum decorum, & honorem, & gloriam, & lau-
 “ dem, & sedes-primas, & potentiam, & imperia, &
 “ celebrem esse propter sermones, & beatum-prædicari
 “ propter prudentiam (*rejiciens, inquam, hæc*) indués-
 “ que tuniculam sordidam, & resumes habitum servi-
 “ lem, & habebis in manibus vestes, & scalpra, &
 “ cæla, & malleos; deorsum in opus inclinatus, ab-
 “ jectus *ipse*, & abjecta-affectans, & omni modo de-
 “ missus; nunquam caput-erigens, nihil aut virile aut
 “ liberum cogitans, sed providens quomodo quidem
 “ opera erunt tibi proportionem-concinna, & speciosa,
 “ minimè verò sollicitus, quomodo eris ipse concin-
 “ núsque & ornatus; sed reddens teipsum saxis *ipsis* de-
 “ spectiorem.”

5. Illâ hæc adhuc dicente, ego non expectans finem
 orationis, *sed*, assurgens, sententiam-tuli: &, relicta
 deformi illâ, & operariâ, transivi ad Doctrinam, lætus
 admodum; & præcipuè, quum scutica venit mihi in
 mentem, & quòd pridie statim inflixerat plagas non

paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, & manus complodebat, & dentibus infrendebat: postremò verò dirigit, & mutata est in saxum, quemadmodum audimus de Niobe. Si verò passa est incredibilia, ne diffidite *mibi*; somnia enim mirifica *sunt*. Altera verò, ad me aspiciens, inquit, “ Remunerabo igitur te *pro-justitia*, quòd rectè “ dijudicâris hanc causam. Et jam adesto, ascende “ currum hunc (ostendens currum quendam alatorum “ quorundam equorum Pegaso similium) ut videas qualia & quanta non, secutus me, ignoraturus eras.” Postquam verò ascendi, illa quidem agitabat, & auri gabatur. Ego verò sublatus in altum, & incipiens ab ortu, usque ad occidentem contemplabar urbes, & gentes, & populos, quemadmodum Triptolemus ille seminans & *ipse* aliquid in terram. Non-jam verò memini, quid seminatum illud erat; sed hoc solum, quòd homines ex imo suspicientes laudabant *me*, & *illi*, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, & me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque & patrem *meum* stantem, & expectantem, ostendit ei vestitum illum, & me, qualis (*i. e. quàm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-esset jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum *hæc* narro, “ O Hercules (dixerit aliquis) quàm “ longum & judiciale *est hoc somnium!*” Tum succinuerit alius, “ Hyemale est somnium, cum noctes sunt “ longissimæ; aut forsan trinoctiale, ut est & Hercules “ ipse. Quid ergo venit illi *in mentem*, ut-nugaretur “ talia (*i. e. sc*) apud nos, & memoraret noctem puerilem, & vetera jamque obsoleta somnia; *omnis enim* “ frigida narratio insipida *est*. Num suspicatus est nos “ *esse* quosdam somniorum aliquorum interpretes?”—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, & *illud* in domo paterna, & cætera *deinceps somnia*, *nugari voluit, sive,*
inter-

interpretandum quid proposuit. Nôstis enim quòd-enarravit visionem, non ut simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscius *se* nugari in iis rebus: & hoc, in bello & rerum desperatione, circumstantibus jam hostibus: sed narratio illa habuit & utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, & Doctrinam amplectantur; & præcipué, si quis eorum præ inopia malè-statuat, & ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd & ille, cum-audierit narrationem *hanc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-confiderat, qualis quidem cum-esset, prorupi *tamen* ad pulcherrima, & Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenerim, *adsum* obscurior nullo saltem statuario, etiamsi nil aliud.

DIALOGUS II. Deorum Concio.

JUP. **N**E ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-aliis sermones communicetis, *utpote*-indignantibus, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce rebus, apertè dicat unusquisque quæ sibi videntur, & accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tace. Quis ex perfectis Diis, quibus licet, vult verba facere? Consultatio verò *est* de inquilinis & hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Præconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) MOM. Dico igitur, nostrum nonnullos atrocita facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant *se*-præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint & pedissequos & famulos suos honore-pares nobis. Volo verò, ô Jupiter, *te* concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, quòd-que nil eorum reticebo quæ non decorè fiunt. Reprehendo enim omnia, & apertè dico quæ mihi videntur, neque timens quempiam, neque

sententiam celans præ verecundia : quare plerisque & molestus videor, & naturâ calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, & proclamatum-est, & tu, ô Jupiter, concessisti cum licentia loqui, dicam *sanè* nil reformidans.— Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum confessûs, & quòd ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam*, subvexerunt insuper in cœlum & ministros, & thiasifodales, & adscripserunt eos *Deorum numero*. Et nunc, æquè *ac nos*, cum portiones factâ-distributione-possident, tum participes-sunt sacrificiorum ; & *hoc*, ne-quidem persolventes nobis pensionem-inquilinis-solvendam. JUP. Dicito, ô Mome, ænigmaticè nihil, sed dilucide & apertè, addens & nomen. Nunc enim oratio tua in medium projecta-est, ita-est, ita ut multos assimulemus, & dictis *tuis* adaptemus, aliàs alium. Oportet verò concionatorem-liberum nil tergiversari *in* dicendo.

2. MOM, Euge, ô Jupiter ! quòd & cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè & magnanimiter : quare dicam & NOMEN.—Generosissimus itaque Bacchus ille, semihomo *tantum*, nec a stirpe-materna Græcus, sed Cadmi Syrophœnicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum ; omnes enim, opinor, videtis quàm naturâ mollis *sit*, & effœminatus ; semi-insanus, & a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, &, adducto choro *suo*, adest, & Deos fecit Panem, & Silenum, & Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, & formis monstrosos ; quorum alter quidem (*nempe Pan*) cornua habens, &, quantum *est* a medio ad imum, capræ similis, & barbam profundam demittens, parum differt-ab hirco ; alter verò (*scil. Silenus*) *est* senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam*, ille : Satiri verò *sunt* alii, auribus acuti, calvi & ipsi, & cornigeri (qualia cornua nascuntur hædis nuper natis) Phryges quidam. Habent verò omnes & caudas. Videtis quales nobis Deos facit generosus ille ? *Anne*-deinde miramur, si homines nos

con-

contemnant, videntes ridiculos adeò & monstrosos Deos? Omitto verò dicere, quòd adduxit & mulieres duas, alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus & coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit & *ejusdem*, *nempe*, Erigones, canem; & hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quémque dilexit, catellum. Nónne hæc videntur vobis contumelia, temulenti-petulantia, & ludibrium? — Audite verò & alios (*i. e. de aliis.*)

3. JUP. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, & suscitât *ægrotos* e morbis, & est *pretio-æqualis multis aliis*. Hercules verò, qui est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atquî, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra & teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur & me reum-agis peregrinitatis? MOM. Licet quidem in Creta audire non solùm hoc, verùm dicunt & aliud quiddam de te; & ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus *inter*-Achaïos, quî dictitant te supposititium esse — Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fæminis* commixtus, & ad eas descendens in aliàs aliâ formâ præbuiisti principium talium delictorum, & causam cur cœtus noster nothis-compleretur. Adeò ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum-esses; & pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complevisti cœlum semideis hîsce; non enim aliter dicere possum. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subitò audierit, quòd Hercules quidem exhibitus est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; & quòd propè *se invicem sunt* templum quidem Herculis famuli, & Eurysthei domini ejus sepulchrum tantum. Et rursus, Bacchus quidem

The.

Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, & Learchus hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, & conversus-es ad mortales, imitati-sunt te omnes; & non solum mares, sed, quod est turpissimum, *scemineæ* etiam Deæ. Quis enim non novit Anchisen, & Tithonum, & Endymionem, & Jasonem, & cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd & hæc in cœlo est in sceptro regio confidens, & solum non nidificans super capite tuo, Deus esse existimatus. An omitemus & hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, & Corybas & Sabazius, unde, *inquam*, hi nobis sunt-accerfiti; aut Mithres ille Medus, ille *gerens* candyn & tiaram, nec voce græcissans, adeo-ut non intelligat, si quis *ei* præbibat? Scythæ ergo & Getæ, hæc videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt & ipsi, & Deos suffragiis-creant quoscunque volunt, eodem modo quo & Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos.*) Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, & linteis amictæ, quisnam es, ô optime, aut quomodo, latrator-cum *sis*. Deus esse dignaris? Taurus verò hic Memphites, verficolor hic, quid *sibi* volens adoratur, & oracula-edit, & prophetas habet? Pudet verò me nominare ibidas, & simias, & hircos, & alia multo magis ridicula, nescio quomodo ex Ægypto in cœlum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt, & non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. JUP. Omitte, *inquam*, ea de Ægyptiis: aliàs enim

enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, & quod maximè angit me, Amphilochem; qui, cum sit filius scelesti & matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, & præstigiatoresagens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, & omnis ara, quæ perfusa sit oleo, & coronas habeat, & homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam enim & Polydamantis athletæ statua medetur febricitantibus in Olympia, & Theaginis in Thaso, & sacrificant Hæctori in Ilio, & Protefilao e regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, & sacrilegium; &, in summa, *homines* despexerunt nos, rectè facientes. — Atque hæc quidem *sunt quæ dicere volui* de nothis & adscriptitiis. — Cæterum ego, audiens jam multa etiam peregrina nomina *numinum* quorundam neque apud nos existentium, neque omnino constare valentium, prorsus, ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multum celebrata virtus, & natura, & fatum, & fortuna, fundamento carentia, & vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere facta*) ita *tamen* simplicibus hominibus persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, & quæ destinata sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod & tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, & sibilantes; præcipuè eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de huiusce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; & oportet nos cohibere ex iis plurima, ne supra-modum fiant, (*i. e. crescant.*)

DECRETUM. *Bonâ fiat Fortunâ.*

6. **C**ONCIONE legitimâ coactâ, septimo *die mensis* in-
 untis, Prytanim-agebat Jupiter, & præfidebat
 Neptunus; præfectum-agebat Apollo, scribam-agebat
 Momus Noctis-filius; & sententiam dixit Somnus. —
QUONIAM peregrini multi, non solum Græci, verùm
 etiam Barbari, minimè digni nobiscum participes-esse
 civitatis *hujusce*, adscripti *Deorum numero*, nescio quo-
 modo, Diique existimati, complevere quidem cælum,
 adeò ut convivium *nostrum* sit plenum tumultuosâ turbâ
 multilinguium quorundam, & undique-collectorum;
 defecit verò ambrosia, & nectar, ita ut cotyla jam sit
 (*i. e. astimatur*) minæ, propter multitudinem biben-
 tium: alii verò, præ arrogantia, expulsis veteribus ve-
 risque Diis, dignos-censent seipsos prima-sede, præter
 omnia patria (*i. e. contra mores patrios*) & volunt præ-
 poni nobis in terris: *propter hæc omnia*, VISUM ESTO
 Senatui Populôque *Cælesti*, concilium quidem cogi in
 Olympo circa solstitium hybernum; septem verò per-
 fectos Deos eligi arbitros, tres quidem e veteri senatu
qui fuit sub Saturno, quatuor verò ex duodecim, &
 inter eos Jovem. Ipsos verò hosce arbitros sedere, sus-
 cepto legitimo juramento *per Stygem*. Mercurium
 verò proclamando congregare omnes, quotquot volunt
 contribui in *Deorum-confessum*. Illos autem venire,
 adducentes testes juratos, & indicia generis. Deinde
 verò coram-veniant hi sigillatim. Arbitri verò *rem* ex-
 pendent, vel declarabunt *eos* esse Deos, vel ablegabunt
 ad sepulchra sua, & repositoria majorum. Si verò quis
 & non-probatis, & ab arbitris semel segregatis, deprehen-
 sus-fuerit *in cælum* ascendens, eundem in tartarum
 præcipitari. Quemque verò exercere suam *artem*; &
 neque Minervam sanare, nec Æsculapium vaticinari,
 nec Apollinem solum præstare tam-multa: sed deligen-
 tem unum quiddam, vatem esse, aut citharædum, aut
 medicum. Edicere verò philosophis, ne fingant nova vo-
 cabula, neque nugentur de iis-quæ non nôrunt. Quotquot
 verò jam *immeritò* habiti-sunt digni templis aut sacrifi-
 ciis, simulachra quidem illorum everti; substitui verò,
 vel Jovis, vel Junonis, vel Apollinis, vel cujuscpiam
 alterius;

alterius; civitatem verò *suam* aggerere illis tumulum, & pro ara, cippum erigere. Si verò quis simulaverit se non-audisse præconium, & noluerit venire ad arbitros, damnanto desertam ejus *causam* — JUP. Hoc quidem est justissimum nobis Decretum, ô Mome; & cuicunque *ita* videtur, protendat manum. Ita verò potius fiat: novi enim quod complures erunt non protensa manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, & demonstrationes claras, *nempe*, nomen patris, & matris, & unde, & quomodo factus-sit Deus, & tribum, & curiales. Ita-ut, quicunque non exhibebit *hæc omnia*, nil curæ-erit arbitris; etiamsi quis in terris ingens habeat templum, & quamvis homines Deum esse arbitrentur.

DIALOGUS III. *Timon, sive Misanthropus.*

TIM. **O** Jupiter philie, & hospitalitie, & sodalitie, & domestice, & fulgurator, & jusjurandice, & nubicoge, & grandifone, & si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, & imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, & gravifremum tonitru, & ardens, & candens, & terrificum fulmen? Hæc enim omnia apparent jam nugæ, & fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, & eminus-feriens, & promptum telum, nescio quomodo, penitus extinctum-est, & frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audentium heri-extinctum citiùs ellychnium metueret, quam flammam cuncta-domantis fulminis; titiorem adeò quempiam vidère iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent se accepturos hoc solum *incomodi e-vulnere*, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam & Salmoneus ille tibi obtonare, non prorsus *justæ-fiduciæ-expers*, *se id impune ausurum*, quippe, contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facinatora-promptus, & gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui
neque

neque pejerantes audias, nec injusta-agentes observes, sed lippias, & hallucineris ad ea-quæ patrantur, & auribus obsurdueris, quemadmodum senio-confecti. *At qui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, & animo-acer, & ira vicens, plurima faciebas contra injustos & violentos; nec unquam erga eos inducias tunc agebas: sed semper prorsus occupatum erat fulmen, & incutiebatur ægis, & fragorem edebat tonitru, & continuò immittebatur fulgur, quasi telorum-ex-alto-jaculatio. Sed & terræ-motus *fuere tunc* instar-cribri *frequentes*, & nix cumulatim, & grando in-morem-faxorum; &, ut tecum magnificè dissetam, pluvixque *fuere* effusæ, & impetuosæ, & gutta quælibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione, ut, omnibus sub aqua demersis, vix unica quædam scaphula fervaretur, quæ-appulit in Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia fociordiæ tuæ digna, non amplius sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter in ludis-Olympicis; & hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu, altifremus ille, piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, & gigantum-extinctor, & Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc a te negligenter adeo despici, aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut, omiſſis communibus, dicam mea; *ego*, qui in subline evexi tot Atheniensium, & divites reddidi e pauperrimis, & opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non amplius agnoscor ab iis, neque aspiciunt *me*, qui antea verebantur, & adorabant, & de
nutu

nutu meo pendebant. Sed, ficubi vel *per-viam* incedens incidam *in* eorum quempiam, prætereunt *me*, quasi olim mortui cippum quendam jacentem, *ac* tempore subversam, ne-quidem agnoscentes. Alii verò, vel procul videntes, aliâ divertunt, suspicantes *se* visuros inauspicatum & abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum & patronus fui. Quare, malis in hunc locum remotum actus, & rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini & ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactorus, *nempe*, *me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni & Rheæ fili, excussò hoc profundo dulcique somno (dormiisti enim supra Epimenidem) & fulmine ventilando redaccenso, aut *eodem* ex Oeta accenso, & factâ magnâ flammâ, ostende aliquam strenui & juvenilis *illius* Jovis iram; nisi vera sunt quæ fabuliferuntur a Cretensibus de te, & tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum, in montis-radici-bus, sordidus totus, & squalidus, & rhenone-amictus? Fodit verò, opinor, pronus-*cum-sit*: homo sanè loquax, & confidens. Philosophus nimirum est: *alioqui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est *ille*, qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus machare nobis* totas hecatombas, apud quem consuevimus splendide celebrare Jovialia. JUP. Heu commutationem! *Hiccinè est* honorabilis ille, ille (*inquam*) dives, circa quem tot *fuere* amici? Quid igitur passus, talis est *factus*, squalidus, ærumnosus, fossorque, & mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? MER. *Ut* ita quidem dicam, benignitas afflixit eum, & humanitas, & misericordia in egenos omnes; re verâ autem, dementia, & simplicitas, & delectus-nullus in amicis; qui, corvis & lupis largiens, non sensit *se ita facere*: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse & sodales præ benevolentia erga seipsum; *eos, inquam, escâ interim solummodo* gaudentes. Hi verò postquam exquisitè nudâssent,

dâssent, & circumrosissent ossa ejus, & si qua etiam medulla inerat, exuissent & hanc diligenter admodum; *post hæc, inquam*, aufugiebant deferentes eum siccum, & radicitus succisum; nec ampliùs agnoscentes eum, neque aspicientes. Unde enim *jam adsunt ei* vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, & rhenone-amicius, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ laborans, quòd ab ipso ditati fastuosè admodum prætereant eum, nec nomen ejus nôrint, an Timon vocetur. JUP. Et sanè vir *est* non despiciendus, nec negligendus. Et merito indignabatur *in nos*, calamitosus cum sit; quoniam vel eadem egerimus ac execrandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprâsque pinguißimas: habeo itaque jam nunc nidorem eorum in naribus: sed propter negotiâque, & magnum pejerantium tumultum, & vim inferentium, & rapientium; præterea verò & formidinem *ortam* a sacrilegis (hi etenim plurimi *sunt*, & observatu difficiles, nec sinunt *me vel* paululùm connivere) *propter hæc, inquam*, jamdiu non aspexi in Atticam, & præcipuè, ex quo philosophia & verborum contentiones *apud*-eos increbuerunt. Pugnantibus enim inter se, & vociferantibus *philosophis istis*, non licet exaudire *aliorum* preces. Quare oportet *me* aut obturatis federe auribus, aut rumpi ab iis, virtutem quandam, & incorporea, & nugas magnâ voce connectentibus. Propter hæc contigit & hunc negligi, *virum* erga nos non immerentem. At *tu*, ô Mercuri, assumpto Pluto, abito ociùs ad eum. Ducat verò secum Plutus & Thesaurum; & maneant ambo apud Timonem, nec faciliè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, & ingratitudine quam manifestârunt erga eum, & pœnas dabunt, simul-atque fulmen reparavero: Duo enim maximi ejus radii fracti sunt, & cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus *suis*, non omnino aliquos esse nos Deos. Sed aberravi quidem *ab eo*: Pericles enim manum protendebat supra ipsum. Fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, & ipsum pene com-

comminutum est ad saxum : sed vel hoc interim supplicium sufficiet istis, *nempe*, si viderint Timonem eximè ditatum.

4. MER. Quanti erat altè vociferari, & obstrepere esse, & audacem ! nec est hoc solis causas-agentibus utile, sed etiam precantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque*, quia-clamavit, & liberè locutus-est in precatione, & convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiam-num neglectus, PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime ; & hoc, me jubente ? PLUT. Quia, per Jovem, contumelias-exercebat in me, & exportabat (*i. e. exhauriebat*) & in multa-frusta dividebat ; & hoc, cum essem paternus illi amicus ; & solùm non domo me furcis expulit, ut qui ignem e manibus excutiant. Rursúsne igitur ivero ad eum parasitis, & adulatoribus, & scortis donandus ? Mitte me, ô Jupiter, ad illos qui intelligent munus, qui amplectentur, quibus in-pretio fuero ego, & desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt ; &, accepto ab ea rhenone, & ligone, contenti-sunto miseri, obolos quatuor lucrati, qui *olim* negligenter dono profundebant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te ; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidèris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patet factis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te*. Aliàs verò, contra, in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vestibus & clavibus, & figillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, & curis plenus, digitos habens-contractos juxta consuetudinem computationum, & minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et in summa, videbatur tibi pergravis res *te*, tanquam Danaen, virgineam-ducere vitam in æreo ferreove thalamo, sub attentissimis ac scelestis-

fimis pædagogis nutritum, scenore & supputatione. Dicitabas igitur *avaras* illos absurdè facere, amantes quidem *se* supra modum; cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes, sed vigilantes ut-observarent, & oculis fixis aspicientes sigillum & vectem; arbitantes *illud esse* sufficientem fruitionem, non quòd possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*, ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, & custodirent, & (quod monstri-simile *est*) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infelicem & odiosum herum, finens eum invigilare usuris ad obscuram & angusti-oris lucernulam, & siticulosum ellychniolum. Quomodo igitur non iniquum *est*, te olim hæc incusasse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas meritò videri-debet negligentia, ac non benevolentia, quatenus ad me *attinet*: & rursus putabam, illos qui-servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, & obesus, & supra-modum-tumidus; qui neque attingunt ipsi, neque producant in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, & contumeliosos, insontem me sub tot vinculis putrefcere-facientes; nescientes *verò*, quòd paulò post abibunt (*i. e. morientur*) relicto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, & neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem & formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu & interdiu ire quò velit, & versari cum volentibus; sed & ipse potiùs producat adulterio-stuprandam, fores aperiens, & prostituens, & omnes ad *eam* invitans; num, *inquam*, talis videatur tibi amare uxorem?

uxorem? Non dices, ô Jupiter, hoc tu, qui ipse sæpe-
numero amore-captus-es. Si verò quis rursus in domum
legitimè recipiens uxorem ingenuam ad liberorum le-
gitimorum procreationem, hic verò, neque attingat ipse
virginem ætate florentem, pulchrâque, neque per-
mittat alii aspicere; includens verò eandem, virgineam-
vitam-ducere-cogat, infœcundam, & sterilem; idque,
cum-dicat se amare eam, & manifestus sit (*i. e. appa-
reat amare*) e colore, & corpore tabefacto, & oculis
refugis; éstne (*i. e. fieri ne potest*) ut talis non videatur
delirare? Qui, cum-oporteat eum liberos-gignere, &
nuptiis frui, nihilominus tabescere-faciat puellam for-
mosam adeò & amabilem, dum-alat eam tanquam Ce-
reri sacerdotem per omnem vitam. Quare sæpen-
mero & ipse eodem-modo indignor, a quibusdam sanè
ignominiosè calcibus-pulsatus, & devoratus, & exhau-
stus; ab aliis verò compedibus-vinctus, ut stigmaticus
fugitivus. JUP. Quid igitur indignaris in illos? Dant
enim utrique egregias pœnas: hi quidem, ut Tantalus
ille, inhiantes tantùm auro, absque-potu, & absque-
cibo, siccique ora; illi verò, ut Phineus ille, ab Har-
pyis spoliati cibo e faucibus.---Sed abito jam nactus
Timonem multo prudentiorem. PLUT. Illène un-
quam desinet cum studio (*i. e. festinanter*) exhaurire
me quasi e cophino perforato, idque priusquam om-
nino induxerim, dum-vult vel prævenire influxum, ne
abundantiùs incidens ipsum undis-obruam? Quare mi-
hi videor in Danaidum dolium aquam-allaturus, fru-
strâque infusus, vasè non continente; sed eo, quod
influit, propemodum effuso, priusquam influxerit; ita
latis est dolii hiatus ad effusionem, ac liber est exitus.
JUP. Ergo, nisi obturaverit hiatum hunc, & simul-
ac-semel (*i. e. prorsus*) expansum fundi spatium, brevè
effuso te, facilè rursus invenerit rhenonem & ligonem in
dolii fœce. Verùm abite jam, & ditate eum. Tu
verò, ô Mercuri, memineris rediens Cyclopas ad nos
ex Ætna adducere, ut fulmen acuentes resarciant; adeò
jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.---Quid hoc? Clau-
dicas? Ignorabam, ô generose, te non solum cæcum,
verùm etiam claudum esse. PLUT. Non hoc sem-

per, ô Mercuri. Sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum & claudus utroque *pede*, ita-ut vix pertingam ad metam, sene-prius-facto *illo*, qui *me* expectabat. Quum verò discedere-*ab-aliquo* opus fuerit, videbis *me* alatum, & multò avibus celeriore. Repagulum igitur simul cadit, & ego jam victor a-præcone-promulgor, *totum* stadium uno saltu-transmensus, videntibus aliquando *me* ne *vel* spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possim commemorare, heri quidem ne obolum, unde restim emerent, habentes, hodie verò repente ditatos, & sumptuosos, & bigis albis agitantes; quibus *antea* ne *vel* asinus unquam suppetebat. *Et, tales cum fuerint*, obambulant tamen purpurei, & auro-manus-decorati, nec ipsi, opinor, credentes quin *per-somnium solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto *me* *tum* ad eos dimittit, utpote qui & ipse sit opum-largitor, & munificus; hoc etenim vel nomine declarat. Quum igitur est opus transferri *me* ab alio ad alium, *tunc* *me* in tabellam injectum, & diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere linteo super *genua* *injecto* tectum, & felibus pugnæ-causa. Qui verò *me* obtinere-speraverant, in foro operiuntur hiantes, ut hirundinem advolantem stridentes pulli. Postquam verò detractum-est signum, & incisus-est funiculus-lineus, & aperta-est tabella, & promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cincedus in-honore-habitus propter puerilia *officia*, & *vel* jam mentum rarus; magno, generosus *ille*, accepto præmio pro variis & omnigenis voluptatibus, quas jam *quoque*, exoletus cum-esset, suppeditavit ei (*scil. domino*) ille quidem, quicumque-fuerit, *me* tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato-nomine-appellatus jam Megacles, aut Megabyzus, aut Protarchus pro *no-mine* eo-usque *usitato*, nempe, Pyrrhia, aut Dromone, aut Tibia; *aufugit*, *inquam*, relictis frustra inhiantibus illis, se-mutuò intuentibus, & verum luctum agentibus, *dum reputant*, qualis eos thynnaus e sinu-intimo sagenæ effugit;

effugit; *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti-inexpertus, & crassi-pellis homo, exhorrens adhuc compedes, &, si alius quispiam præteriens loro-increpuerit, arrectam subrigens aurem; & pilstrinum tanquam Castoris-templum adorans, *hic, inquam*, non ampliùs tolerabilis est obviis *quibusvis*; sed & *homines* liberos contumeliâ-afficit, & flagris-cædit conservos, periculum-faciens, an sibi quoque talia liceant, donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosior, Cecrope verò aut Coddro nobiliorem, at Ulyssæ prudentiorem, sedecim autem simul Cræsis ditior, effundat miser, in temporis puncto, quæ paulatim e perjuriis, & rapinis, & flagitiis plurimis collecta-sunt.

7. MER. Dicis propemodum *ea* ipsa quæ-fiunt (*i. e. vera.*) Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis, vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârit *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicumque sunt? MER. Nequaquam *credo*, per Jovem. Non enim, præterito Aristide, Hipponicum adiisses, & Calliam, & alios multos Athenienses, ne quidem obolo dignos. Cæterum quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicumque mihi primus occurrerit, abducens possidet, te Mercurium, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum-nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, & jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò & minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, & ab iis irretior. MER. Quomodo *verò* deinde, postquam deserueris eos, facilè aufugis, ignarus-cum-sis viæ? PLUT. Tum perspicax fio, & pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi & hoc insuper, Quomodo, cæcus cum-sis (*apertè enim dicam*) & pallidus præterea, & cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, & putent *se, te* obtinentes, felices esse: sin verò non-assiequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeo te perditè-amantes, ut præcipitarent sese, “ & “ piscosum in mare, & scopulis ab aeris ruentes;” rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris. At verò bene novi quòd fateberis & tu, si te-ipsam quid nòris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quocunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute, *non apparsas*, nisi cæci sunt & ipsi omnes? PLUT. Non cæci, ô optime; verùm inficitia, & error, quæ nunc occupant omnia, tenebras-offundunt iis. At & ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, & amictus *vestibus* versicoloribus. Illi verò, rati *se* vultus-ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, & pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiè sese tantopere cæcutientes & amantes (*i. e. quòd tantopere cæcutiant & ament*) inamabiles & deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, & personâ ipsâ induti, usque *tamen* decipiantur? Et, si quis iis detrahare-velit *eam*, caput citiùs quam personam projicerent. *Quomodo, inquam, defendes hoc?* Non enim verisimile est eos etiam tunc ignorare, quòd illita sit venustas *tua*, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefacis foribus me excipit, occultus unà-ingreditur mæcum fastus, & dementia, & jactantia, & mollietis, & contumelia, & error, & alia quædam innumera. At ille, qui nos excipit, occupatus animum ab his omnibus, miraturque non miranda, & appetit fugienda, & me stupet, illorum omnium ingressorum
malorum

malorum patrem, & ab iisdem satellitio stipatum, & omnia prius pateretur, quam me amittere sustineret.

9. MER. Quam verò laevis es, ô Plute, & lubricus, & retentus-difficilis, & fugax, nullam certam præbens ansam, sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis? Paupertas, contra, viscosa est, & prehensu-facilis, & innumeros habens uncôs toto corpore enatos, ita ut appropinquantés statim teneant, & non facîle expediti possint.—At latuit interea nos, dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus erat. PLUT. Bono-sz-animo de hoc; ascendo enim ad vos, relicto illo in terra, & dato-mandato ut oclusis foribus intus maneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad secessum Timonis pervenero. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans intederem in Hyperbolum forsan, aut Cleonem. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hîc in propinquo fodit agellum montanum & lapidosum.—Papæ! adest ei & Paupertas, & Labor iste, & Robur, & Sapientia, & Fortitudo, & ejusmodi turba, a Fame omnes agminis-modo-instructi; tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocius discédimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-trahens. MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jámne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, & hîc tradens, nempe, Sapientiæ, & Labori, fortem reddidi magnique pretii virum? Egone Paupertas, contemptibilis adeò, & injuriæ-opportuna vobis videor, ut eripiat mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; & hoc, ut Plutus eum denuo acceptum, & Contumeliæ ac Fastui in-manus-traditum, & mollem, & abjectum, & recordem (qualis olim

olim erat) redditum, mihi rursus restituat tritum-panniculum jam factum? MER. O Paupertas, visum est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor, & Sapientia, reliquique, sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, & rerum optimarum magistram; cum quidum versaretur, corpore sanus, & mente validus degebat, viri vitam vivens, & ad sese respiciens, existimans verò superflua hæc & vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti, aut qua de causa huc venistis, hominem operarium & mercenarium turbaturi? At non læti abibitis vos impuri omnes, ut estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries; verum ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exauditis precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam & vos, Dii etiam si sitis, ut dicitis. Odi enim simul omnes, & Deos, & homines. Cæcum verò hunc, quicumque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quopiam, discedam. MER. Nil sinistrum agas, ô Timon: sed, depositâ immani hac feritate, & asperitate, porrectis manibus bonam fortunam accipito, & rursus dives-esto, & primus sis Atheniensium, & solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligo. Quo-ad-alia verò, foelicissimus sum, nemine ad me accedente. MER. Adeone inhumaniter, ô amice? Fero itaque ad Jovem nuncium hoc immitteque durumque. Atqui par erat forsân te esse Misanthropum tot gravia ab iis (scil. hominibus) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic & olim existit mihi innumerorum malorum causa, tradensque me adulatoribus, & insidiatores adducens, & in me odium excitans, & luxuriâ corrumpens, & invidiæ-obnoxium red-

dens;

dens ; tandem verò, subito *me* deferens, perfidè adeò, & proditoriè. Paupertas verò optima laboribus viro-dignissimis *me* exercens, & cum veritate & libertate mēcum-versans, & necessaria præbuit *mibi* laboranti, & contemnere docuit vulgaria illa ; spem mihi vitæ a *me ipso* pendere-faciens, & quæ PROPRIÆ essent opes ostendens ; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, & agrum hunc gnaviter exercens, & nil in urbe malorum videns, idoneum habeo & sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad Jovem*. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone, non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plorent*) sed mitte iracunda hæc & puerilia, & Plutum accipito : nec enim a Jove munera sunt rejicienda.

12. PLUT. Vîn', ô Timon, apud te causam-agam-*meam*, aut *mibi* dicenti irascêris ? TIM. Dicas, sed nec prolixè, nec cum procemiis, ut perditii rhetores ; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsan *de* tam multis a te accusatum etiam prolixè dicere : vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium tibi autor fui, honoris, *nempe*, & loci-primi, & coronarum, & aliarum deliciarum. Meâ verò operâ conspicuus eras, & celebris, & studiosè expetitus. Si verò grave aliquid passus-es ab adulatoribus, inculpabilis *sum* tibi ego : *quin* ipse verò potius *in* hoc a te injuria-*affectus*-sum, quòd *me* ignominiosè adeò scelestis hominibus subjeceris, laudantibus & ludificantibus *te*, mihi-que omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, & præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mibi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-fit. Quare confidens commorare-cum

eum eo. Et tu quidem, *ô Timon*, fodito *ita*, ut facis. Tu verò, *ô Plute*, supponito thesaurum ligoni : parebit enim tibi inclamanti.

13. TIM. Parendum *est*, *ô Mercuri*, & rursus discedendum. Quid enim agat quispiam, cum Dii *immortales* cogant ? Sed vide, in quas molestias me miserum injicies ; qui, hucusque felicissime vivens, tantum subito auri, nullam meam ob culpam, accipiam, & tantam curarum suscipiam. MER. Tolerato, *ô Timon*, *vel* meâ causâ ; etiamsi grave sit hoc, & non ferendum ; *idque*, ut adulatores illi invidiâ rumpantur : ego verò, superatâ *Ætâ*, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur : conficio enim alarum remigio. Tu verò operare hîc ; digressus enim remittam tibi Theaurum : sed fortius impinge. *Heus tu*, Thesaure auri, te dico, pareto Timoni huic, & te tollendum offero. Fodito, *ô Timon*, altè adigens *ligonem* : ego verò vobis subitus adero.

14. TIM. Agè verò, *ô ligo* : nunc mihi te ipsum corroborato, & ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, & Corybantes amici, & Mercuri lucifer, undenam tantum auri ! Nam somnium est hoc ? Metuo igitur, ne exspectatus carbonem inveniam. Atqui aurum est signatum, subrubrum, grave, & aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspiciû. “ Ardens enim ignis quemadmodum, præluces noctu,” & interdium. Veni, *ô charissimum*, & amabilissimum ? Nunc tandem credo factum-fuisse & Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeo amato-rem per tegulas defluentem ? O Midâ, & Cræse, & donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, & Timonis opes ; cui ne rex quidem Persarum *par est* ? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, &, extructâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem & sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunt hæc, & pro-legibus-rata in reliquum vitæ ; *nempe*, commercii-fuga, & ignoratio, & fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut mise-

miseriçordiæ-ara, meræ nugæ *existimentur* : tum miserari lachrymantem, aut opitolari egenti, *habeatur* legum-violatio, & morum subversio. Solitaria verò *esto* *mibi* vivendi-ratio, ut lupis, & unus Timon *esto* *sibi* amicus : alii autem *omnes* hostes *judicentor*, & insidiatores ; & congregi-cum eorum quopiam piaculum *ducator*. Et, si aliquem vel videro, nefastus *fit* ille dies. Et in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis ; & neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus : DESERTUM verò terminus *esto* adversus eos. At tribales, & curiales, & populares, & patria ipsa *habeantur* frigida & inutilia nomina, & stultorum hominum gloriæ-aucupia. Unus verò Timon dives *esto*, & omnes despicio, & solus secum luxuriator, ab adulatione & onerosis laudibus remotus. Et Diis sacrificato, & epulator, solus sibi vicinus & conterminus, excussis aliis *omnibus*. Et simul-ac-semel decretum-*esto* se ipsum bene-tractare, sive mori oporteat, sive coronam sibi admovere : & nomen suavissimum *esto* MISANTHROPUS. Morum verò notæ *sunt* morositas, & asperitas, & feritas, & iracundia, & inhumanitas. Si autem videro quempiam in igne pereuntem, &, ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò, manum porrigens, roget prehendere, *tum*, propellere & hunc præcipitem, *ita* ut emergere non possit : sic enim par-pari acceperint.—Legem *hanc* rogavit Timon Echecratidis *filius*, Colyttenfis. Concioni suffragatus-est Timon idem : *esto*. Rata sunt hæc nobis, & fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quod prædives-sum : nam *ea* res esset iis *quasi* suspendium—Quanquam quid hoc ? Hem, quæ acceleratio ! Undique concurrunt pulverulenti & anhelî, aurum, nescio unde, odorantes. Utrùm igitur, conscenso colle hoc, lapidibus eos abigam, commodè exedito-loco-dejaculans ? An eatenus leges-violabimus, *ut cum* iis semel versetur, quò magis angantur despecti ? Hoc etiam fatius duco : quare, *hic* subsistentes, excipiamus-jam eos. Agè, videam, quisnam hic-est eorum

eorum primus? Gnathonides adulator, qui porrexit mihi ressim, nuper beneficium petenti, & qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios.

GNATH. Nónne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, & suavissime, & convivalissime. TIM. Imo &

tu quoque, ô Gnathonide, vulturum omnium voracissime, & hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut

veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper-in-scena-docuit-poeta (*i. e. ex nuper editis*).

TIM. Canes tu quidem & elegia prorsus miserabiliter, sub ligone hoc edoctus. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum de vulnere. TIM.

Et sanè si paululum morabere, mox de cæde vocabis.

GNATH. Nequaquam, sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem-fistens. TIM. Etiamne manes?

GNATH. Abeo; tu verò non gaudebis (*i. e. tibi malè sit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiaides, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, & talenta duo dotem filix, mercedem, scil. laudum, dum canentem me, silentibus omnibus aliis, solus supra-modum-laudaret, dejerans, vocaliorem esse me cynis (*post hæc, inquam*) quum nuper vidit me ægrotantem, & auxilium rogans accessi, plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, & compotor? Justa igitur passus est ingratus hic. Nos verò, quamvis olim familiares, & æquales, & populares ejus, attamen moderatè agimus, ne irruere videamur. Salve, ô here, & cura ut observes scelestos hósce adulatores, hos ad mensam solummodo tibi adesse paratos, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujusce cuipiam. Ingrati sunt omnes, & mali. Ego verò afferens tibi talentum, ut haberes quo in rebus urgentibus uteris, in via jam haud-procul hinc audiui, quòd im-

mensis

mensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiam si tu quidem, adeo ipse sapiens, nil meis fortasse dictis indigebis; tu, inquam, qui vel Nestori *factu*-necessarium commendare possis. TIM. Sunt hæc, ita ut dicis, ô Philiade. Sed accede, ut te ligone comiter-exeipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato hæc, quod eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hîcce Demeas, dextrâ tenens Plebiscitum, & dicens, *se* nostrum esse consanguineum. Hic, postquam - multam - persolvit civitati, sedecim, nempe, talenta a me uno die accepta (damnatus enim erat, & non solvens in-vincula-conjectus) & ego liberavi eum præ-misericordia; hic, inquam, cum nuper sortem-tulit distribuendi ærarium in tribum Erechtheidem, & adirem ego poscens quod-ad-me-rediret, dixit *se* non agnoscere me civem. DEM. Salve, ô Timon, magnum familiæ tuæ præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, & curia utraque. At prius audito Plebiscitum, quod pro te conscripsi — “ QUANDOQUIDEM Timon Echecratidæ filius, “ Colyttenfis, vir non solum honestus bonusque, verum “ etiam sapiens, ut nemo alius in Græcia, continuo “ pergit præstare civitati optima quæque officia; vicit “ verò in Olympia eodem die pugillatu, & lucta, & “ cursu, & curru perfecto, & bijugibus junioribus.” — TIM. At ego ne unquam vel spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici. — “ Et anno “ superiore fortissimè-se-gessit pro civitate apud Achar- “ nenses; & duas Peloponnesium cohortes concidit.” TIM. Quomodo? Propterea enim quod non habuerim arma, in catalogo militari ne vel adscriptus sum. DEM. Modestè de te ipso loqueris; nos verò ingrati essemus, obliiti rerum a te gestarum — “ Præterea, & “ Plebiscita scribendo, & consilium-dando, & exercitus- “ ducendo multum profuit urbi. Propter hæc omnia “ VISUM-EST senatui, populoque, & Eliæ-curiæ “ per tribus, & plebi viritim, & communiter omnibus, “ aureum statuere Timonem in arce juxta Minervam, “ fulmen

“ fulmen dextrâ, & radios in capite gerentem : & coronare eundem coronis aureis septem, & coronas hodie promulgari *in* traggædiis novis Dionysiis : (nam agenda sunt ejus causâ *vel* hodie Dionysia.) Dixit sententiam *hanc* Demeas rhetor, ipsius *Timonis* cognatus, & propinquus, & discipulus. Optimus enim rhetor *est* Timon, & quicquid aliud vult.” — Hoc itaque *est* tibi Plebiscitum. — Ego autem statui ad te filium *meum* adducere, quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô Demea, qui ne unquam uxorem duxeris, quantum nobis compertum est. DEM. At ducam in annum proximum, si Deus permiserit ; & liberos procreabo, & futuram prolem Timonem jam nomino : Mas enim erit. TIM. Heus tu ! nescio an duxeris, tantâ a me acceptâ plagâ. DEM. Hei mihi ! Quid hoc rei est ? Tyrannidem, Timon, oecupas ; & pulsas *viros* liberos, cum sis *ipse* nec verè liber, neque civis. Sed dabis brevî pœnas, cum propter alia, tum quòd arcem incenderis. TIM. At non incensa est, ô impure, arx ; quare *in hac re* delator falsus appares. DEM. Sed & dives es, perfossio postico. TIM. Neque perfossium est hoc ; quare & hæc tua *iudicia* incredibilia sunt. DEM. Perfodietur sanè posthac : jam verò tu omnia quæ in eo *fuisse* possides. TIM. Alteram ergo accipe *plagam*. DEM. Hei tergo meo ! TIM. Ne vociferare ; illidam enim tibi & tertiam : essem etenim vel ridiculus, si duas Lacedæmoniorum cohortes inermis concidissem, unum verò impurum homuncionem non protererem. Quin & frustra pugillatu & luctâ *in* Olympicis ludis vicissem.

18. Sed quid hoc ? Annon est hic Thrasycles philosophus ? Non sanè alius. Ideo *que* venit barbam demittens, supercilia attollens, & *magnum* quid secum murmurans ; præterea Titaniacum obtuens, cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) quasi Autoboreas quispiam, vel Triton, quales pinxit eos Zeuxis. Hic *est* ille habitu concinnus, & incessu moderatus, & amictu modestus, innumera manè de virtute differens, & voluptate gaudentes damnans, & frugalitatem laudans : postquam verò lotus ad cœnam venerit ; & puer magnum ei calicem porrexit (meraciorè verò

(nempe

(nempe vino) maximè gaudet) tum, quasi Lethes aquam exhibisset, matutinis illis sermonibus prorsus contraria exhibet, opsonia, sicut milvius, præripiens, & proximum cubito arcens, barbam condimento oppletus, canis more ingurgitans, corpore prono incumbens, quasi virtutem in patinis inventurum sese speraret, catinos accuratè digito indice detergens, ita ut ne paululum quidem moreti relinquat; querulus continuò; idque, ut solus aliorum placentiam totam vel suam accipiat; quod est edacitatis & insatiabilitatis fructus. Ebrius, ac vino-petulans, non ad cantum modò & saltationem, verùm etiam ad convitia, & iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipuè de sobrietate & decoro concionatur; & hæc loquitur, e mero jam malè affectus, & ridiculè balbutiens. Deinde vomitus ad hæc; & postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus manibus inhaerentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed & inter adulatores primas tenet, & promptissimè pejerat; & anteit eum impostura, & comitatur impudentia; & in summa, est ille RES quædam sapientiâ omni-prædita, & undique accurata, & variè absoluta. Plorabit igitur statim, bonus vir cum sit. — Quid hoc? Papæ! Tandem nobis Thra-sycles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, ad te veni, qui opes tuas stupentes, argenti, auri, & cœnarum opipararum spe hac concurrerunt, plurimam exhibentes adulationem apud virum, qualis es tu, simplicem, & quæcunque habet facilè impertientem. Nôsti etenim quòd vel ossa mihi sufficiat in cœnam; cepa verò aut nasturtium suavissimum est opsonium, aut, si quando delicias, paululum salis. At potus est mihi Enneacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui ipsius gratiâ hac concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quàm viro bono, & philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed tantum

tantum ad nates usque ingressus ; paululum ultra solum fluctibus-allui-solitus, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ocius *ex* ædibus ; nec obolum tibi-ipsi relinquo ; egenis, *nempe*, omnibus dividens ; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) *fat-fuerit*, si peram hanc impletam dederis, non omnino modios duos Æginenses capientem. Nam paucis-contentus, & moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua *dicta*, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. THRAS. O respublica, legesque ! Pulsamur a scelesto in civitate libera. TIM. Quid stomacharis, ô Thrasycles bone ? Num te defraudavi ? Atqui quatuor adjiciam chœnices supra mensuram. — Sed quid hoc ? Plurimi conveniunt ; Blepsias ille, & Laches, & Gniphon, *totum* denique agmen ploratorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululum recreo ; ipse verò, congestis saxis plurimis, *in*-eos procul grandino ? BLEPS. Ne jacias, ô Timon ; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

DIALOGUS IV. *Judicium Vocalium.*

Archontem-agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus* de vi & rapina ; dicens spoliari *se* omnibus *vocabulis* quæ *cum* duplici *Tau* proferuntur.

SIGM. **Q**UAMDIU, ô Judicēs Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, *res* meas usurpante, & unde minimè oportet auferente, damnum illud non graviter tuli ; & rumores nonnullos audissimulabam præ modestia, quam servare me nôstis, *cum* erga vos, tum alias *erga* syllabas. Quoniam verò

eò procedit avaritiæ & amentitiæ, ut, ad ea quæ sæpe
 nritus tacui, jam & alia plura violentiæ-facitora-adjiciat, ipsum ergo nunc præ-necessitate reum-ago apud
 vos, qui utrumque nostrum novistis. Occupat verò me
 non exiguus timor super oppressionem hanc, hanc, in-
 quam, mei-ipsius oppressionem. Nam, ante patratissimè
 per majus aliquod facinus addendo, expellet me prorsus
 domesticâ e sede, ita-ut parum absit quin, silentium
 agens, ne vel inter literas numerer; in æquali verò
 versentur metu & CÆTERÆ LITERÆ. Æquum
 est ergo non solum vos, qui nunc jus-dicitis, verum
 etiam cæteras literas incepti hujusce observationem ali-
 quam exercere. Nam, si cupientibus quibusque ex
 ordine apud has literas constituto in alienum irrumpere
 licuerit, atque id permiseritis vos, sine quibus nil omni-
 no scribitur, non video quomodo literarum ordines re-
 tinebunt jura illa, juxta quæ res a principio constitutæ
 sunt. At neque arbitror vos unquam eò negligentia
 & conniventia venturos, ut ulla permittatis non justa:
 neque, si certamen omiseritis vos, est mihi quoque
 supersedendum injuriæ-affecto. Utinam itaque & ali-
 arum literarum audaciæ tunc repressæ essent, simulatque
 inceperant contra-leges-agere. Neque enim in hunc
 usque diem pugnaret Lambda cum Rho disceptans de
 voce Cifferis (i. e. Pumice) & Cephalalgia (i. e. Capitis
 Dolo.) Neque decertaret Gamma cum Cappa, &
 sæpe in fullonica ad manus prope venisset, de Gnapha-
 lis (i. e. Tomentis, sive Floccis fullonicis.) Desineret
 verò idem Gamma cum Lambda pugnare, abripiens ei
 vocem Molis (i. e. Ægræ) imo prorsus suffurans. Et
 cessarent etiam cæteræ literæ conturbationem illicitam
 moliri. Pulchrum enim est unamquamque in eo, quem
 sortita-est, ordine manere. Transcendere verò eò, quò
 non oportet, ejus est qui jus solvit. Et qui primus has
 nobis leges constituit, sive Cadmus fuerit insularis ille,
 sive Palamedes Nauplii filius (quanquam Simonidi at-
 tribuant nonnulli sagacitatem hanc) hi, inquam, non
 solum ordine (i. e. per certum ordinem) juxta quem
 loci nostri confirmantur, determinarunt, quæ prima
 fuerit litera, quæ secunda; sed & qualitates, quas nos-
 trum unaquæque habet, & potestates cognoverunt

i. e. *perspexerunt*.) Et vobis, ô Judices, majorem (i. e. *primum*) tribuerunt honorem, quòd per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò *ut* ex omnibus nonnullæ, *illa, nempe*, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hæcse conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam*, per Deos, nisi vestrùm duæ, bonæ & aspectu decoræ, *Alpha scil. & U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus me injuriis afficere est-ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul & præpositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò, & a quibus incipiens *hæc fecit*, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamcenum, & colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* & fortissimum *Rho* e vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (Lyfimachus vocabatur, ab origine quidem, ut apparebat, genere Bœotius, at) postulantem e media *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta* (i. e. *quadraginta*) dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum. Præterea *eandem* hanc *literam Tau* arripientem *Temeron* (i. e. *Hodie*) & similia, *eam, inquam*, *ita se gerentem* sua hæc vocare, & erat mihi auditu tolerabile, & non admodum remordebar iis de *rebus*. Quando verò ab iis incipiens ausum-est *Cattitteron* (i. e. *Stannum*) dicere, & *Cattuma* (i. e. *Corium sarcindis calceis aptum*) & *Pittan* (i. e. *Picem*) deinceps verò nequaquam-erubescens etiam *Bafilittan* (i. e. *Reginam*) nominare est ausum; non mediocriter de hæcse stomachor, & excandescor; timens ne, temporis-progressu, quis etiam *Suca* (i. e. *Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo-despondenti, & opem-laturis omnibus

bus destituto, condonate, *ô Judices*, justam hanc iram. Non enim de parvis & vulgaribus periculum est *mihi* spoliato, *quippe*, familiaribus & consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (i. e. *Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam* (i. e. *Columbam*) cum *Nesais* (i. e. *Anatibus*) simul & *COSSUPHOIS* (i. e. *Merulis*) *idque*, interdicente Aristarcho. Eripuit verò mihi *Melissas* (i. e. *Apes*) non paucas. Invasit autem *Atticam*, & ex ea media *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit, *Thettaliâ* dicere volens, postquam & totâ *Thalussâ* (i. e. *Mari*) me exclusit, nec *Seutlôn* (i. e. *Betis*) in hortis *meis* pepercit; adeò-ut, quod sanè dici-solet, “ne-vel *Passalon* (i. e. *Paxillum*) mihi reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis mihi & *vos* ipsi, quum nunquam *Zeta* accusârim, cum-eripuit mihi *Smaragdum*, & totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum-violârit, & habeat Thucydidem historicum talium *facinorum* auxiliatorem. At vicino meo *Rbo*, quum ægrotârat, venia est danda, cum vel plantârit apud se *Myrtos* meas, & præ melancholia me aliquando in *Corrhes* (i. e. *Maxillam*) percusserit. Et talis quidem *litera* sum ego.

3. Consideremus verò, quàm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinerit; sed & *Delta*, & *Theta*, & *Zeta*, & *Ë*, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, *ô Judices Vocales*, *Delta* dicentem, “Meam abstulit *Ende-lecheian* (i. e. *Affiduitatem*) volens contra leges omnes *Entelecheian* dici:” & *Theta* plangentem, & capitis crines evellentem, eò quòd privata sit *Colocynthes* (i. e. *Cucurbitâ*) & *Zeta* dicentem, “quòd non diutiùs sibi licet *surixein* (i. e. *fistulâ-canere*) vel *salpixein* (i. e. *tubâ-canere*) neque vel *gruxein* (i. e. *mutire*.)” Quisnam hæc ferat? Aut quæ poena suffecerit contra pessimum hoc *Tau*? At hoc *idem Tau* injuriis-afficit non solum literarum genus *sibi-ipsi* contribule, sed jam & in humanum quoque genus eodem modo grassatum-est: non enim permittit eos rectâ ferri linguis.

Linguis. Imò verò, ô Judices (res enim humanæ mer-
 rursus de lingua obiter submonuere, quòd & ex hac me-
 partim exegerit) etiam *Glossam* (i. e. *Linguam*) *Glottam*
 facit; ô linguæ re-verâ morbus *Tau*! At redibo ad
 illud unde abii, atque cum hominibus defensionem-con-
 jungam de iis quibus in eos immoderatè agit. Nam
 vocem eorum vinculis quibusdam torquere & discer-
 pere conatur. Et qui, pulchrum aliquid videns, vult
idem illud Calon (i. e. *Pulchrum*) vocare, tum irrumpens
 hoc *Tau* cogit eos *Talon* dicere, in omnibus volens lo-
 cum-primum occupare. Alius rursus *forſan* de *Clemate*
 (i. e. *Palmite*) loquitur: hoc *idem* verò *Tau* (enim-
 vero hæc est res verè misera) fecit *Clema* esse *Tlema* (i.
 e. *Miseriam*.) Et non solum plebeios homines injuriâ-
 afficit, sed & magno jam illi regi, cui dicunt & terram
 & mare cessisse, & ipſorum naturam deſeruiſſe, hoc,
inquam, Tau & huic infidiatum est; & *Cyrus* cum-eſſet,
Tyrum quendam reddidit. Ad hunc quidem modum
 homines voce-tenus lædit, at re-ipsâ quomodo? De-
 plorant, nempe, *idem illi* homines, & fortunam suam
 lugent, & *Cadmum* sæpe execrantur, quòd hoc *Tau* in
 literarum genus induxerit. Aiunt enim tyrannos hu-
 júsce *literæ* corpus secutos, & ejusdem figuram imi-
 tatos, tali deinde in forma fabricatis lignis, in iisdem
 homines crucifigere. Ab hoc verò eodem, & pernicioſæ
 illi fabricæ, nempe, *cruci*, malum accessiſſe cognomen.
 —Propter hæc igitur omnia, quot mortibus cenſetis
 dignum eſſe hoc *Tau*? Ego etenim arbitror solum hoc
 ad hujus *Tau* ſupplicium meritò reſtare, nempe, ut pœ-
 nam ſuſtineat in illa ipſius figurâ. Crux enim ut-fit (i.
 e. quòd omnino exiſtit) ab hoc fabricatum eſt (i. e. effec-
 tum eſt) ab hominibus verò ſic nominatur.



F I N I S.